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NASHVILLE, TENN., AUGUST 5, 1897.

New Series, Vol. VIII., No. 50.

## A Little Girl's Morning Prayer.

BY JENNIE LEE M. HARRIS

Dear Lord, I bring on bended knee  
This little morning prayer to Thee—  
Help me a better girl to be  
That I, all day, may follow Thee.  
And should the angels come for me  
Before another night I see  
O, Lord, who on the children smilest,  
I pray Thee, take Thy little child  
Chattanooga, Tenn.

## The Romance of Church History.

The Hermit of Amiens.

BY PROF. W. GARDNER HARRIS, D.D., LL.D.

Of all the enthusiasts who threw their burning souls into the Crusades, the first and foremost was undoubtedly Peter of Amiens, universally known as Peter the Hermit. In his youth, after serving in the army, he had taken to the cloister, but he did not continue a hermit in the usual sense; in dress, in indifference to the pleasures of sense and the joys of life, he remained a hermit; but instead of burying himself in the desert, after a pilgrimage to Palestine he flung himself everywhere into the society of his fellows, first, to excite them to battle, and thereafter to lead them on, as general of one of the onrushing armies. Amiens was the capital of Picardy, the province that, five hundred years after, produced another great man, who likewise, in a sense, conquered a great part of the world, and who, in a sense, conquered subjection—John Calvin. Whoever may have been the parents of Peter, they had little to make them proud in the outward aspect of their son. He was little, ugly and misshapen, and when he appeared, as he usually did, unkempt and not over clean, it was not the outer man that was fitted to captivate the multitude. His temperament was intensely nervous and excitable, with little consideration or tolerance for any that did not enter into his views and projects. With a deep sense of religion, he sacrificed every interest and pleasure of the present life to the one great object which he believed to be the cause of God. Religion in the twelfth century had become very much a thing of mere physical impressions, and one of the fads of the age was that acts of service to God depended greatly to their acceptance on the place where they were performed. And of all places to make such acts valuable, the Holy Land, the land once consecrated by the footsteps of the Son of God, where all his acts of mercy had been done, where his blood had been poured out as an offering for the sins of the world, where his cross had stood and his sepulcher still remained, and from whose surface he had ascended to assume at God's right hand the supreme dominion of the universe, was infinitely the most effectual. To gaze on Calvary, to pray at the holy sepulcher, to look out on the plains of Bethlehem, to adore where the stable had stood, to sing hymns of praise at Bethany, gazing up to the heaven to which he had ascended—what an unspeakable privilege! It mattered little whether the pilgrim died there, or lived to return; on the whole it was perhaps better to die, for then he went straight to heaven. Our friend Peter was borne headlong by these enthusiastic dreams, and longed to make the pilgrimage. At last he had his wish; he contrived to connect himself with one of the pilgrim companies; and at last, after surmounting the numberless hardships of the journey (which was not then "personally conquered"), he reached the summit of his ambition—his feet stood "in the midst of thee, O Jerusalem!"

Of course he had heard many rumors at home of the abominable treatment of the Christians by the Mohammedan rulers of the country. Their character was too well known; contemptuous, blasphemous, cruel, inhuman, revolting in its barbarity. But when he arrived in Palestine, and saw with his own eyes the actual state of things, he found the scene a thousand times worse than he had been told. "He saw with a bleeding heart," as a historian has said, "the sufferings and degradation of his brethren; his head and feet bare; his dress was a long robe girt with a cord, and a hermit's cloak of the coarsest stuff. His preaching appealed to every passion, to valor and shame, to indignation and pity, to pride and compassion, to love and hatred, to reverence for the Redeemer, and to the hope of eternal life. He invoked the holy angels, the saints in heaven, the Mother of God, the Lord himself, to bear witness to his truth. He called on the holy places, on Zion and Calvary, on the Holy Sepulcher, to lift up their voices and implore their deliverance from sacrilegious profanation; he held up the crucifix, as if Christ himself were imploring their succor.

The effect was marvelous, almost magical. Never was the community more deeply stirred. In France, where he could communicate with the people in their own language, the effect was electrical. The country was a' eagerness for some one to lead them to battle. Probably it was the enthusiasm of France that led Pope Urban II. to call a Council at Clermont, in Auvergne, a well-known province in the southern part of the country, celebrated for its combination of mountain and plain, the mountains proverbially cold, the plains proverbially hot. The city of Clermont was unable to contain within its walls all the princes, ambassadors and prelates who had repaired to the Council, so that "toward the middle of the month of November, the cities and villages of the neighborhood were so filled with people that they were compelled to erect tents and pavilions in the fields and meadows, although the season and the country were extremely cold."

The tenth sitting of the Council, where the question of the Crusade was to be considered, was held in the great square of Clermont, which was filled by an immense crowd. At the Pope's side sat Peter the Hermit, in his uncouth and whimsical garb. Peter was called to speak. He drew a fearful picture of what he had witnessed. As he proceeded he was more and more overcome by emotion; his voice was choked with sob; every heart was touched. Then followed the Pope. As Milman has remarked in his History of Latin Christianity, "Never, perhaps, did a single speech of man work such extraordinary and lasting results as that of Urban at the Council of Clermont." He confirmed Peter's exposure of the cruelty, the licentiousness, the sacrilege of the Turks; he dwelt on the sanctity and unexampled history of the land of promise; of this land foul infidels were now the lords. The Holy Temple had become not only a den of thieves, but the dwelling

place of devils. The churches had become stalls for cattle, and Christian men were massacred and Christian women ravished within the holy precincts. He assured them that the Savior himself would be their leader and their guide in battle. He offered absolution for all sins (there was no crime—murder, adultery, robbery, arson—which might not be redeemed by this act of obedience to God), absolution without penance, to all who would take up arms in this sacred cause. It was better to fall in battle than not to march to the aid of the brethren; he promised eternal life to all who should suffer the glorious calamity of death in the Holy Land, or even on the way to it. The Crusader passed at once into Paradise. For himself, he must remain aloof; but like a second Moses, while they were slaughtering the Amalekites, he would be perpetually engaged in fervent and prevailing prayer for their success.

Urban had difficulty in closing his speech; the murmurs of grief and indignation were almost irrepressible. At the close, one loud and simultaneous cry broke out, "It is the will of God! It is the will of God!" All ranks were seized with the passion; it spread like wild fire through the whole of Europe, excepting Spain. Every country contributed its contingent of volunteers, but union of purpose was almost the only bond. It was the fate of Urban to hear little but the disasters and calamities of those whom he had called to arms.

But let us just fancy the emotion of Peter after the Council. Fancy him writing a letter to Simeon, Patriarch of Jerusalem. How miraculous the answer to his prayers! How manifest the action of God, in flaming pope, prince, bishops and people alike with such enthusiasm in the cause! How jubilant would be Peter's letter to Simeon! Would he not quote the sixty-eighth Psalm (v. 1)—"Exurgat Deus, et dissipentur inimici ejus; et fugiant, qui oderunt eum, a facie ejus."

But, alas! If such was the feeling of Peter, he little thought of what lay between him and that consummation. The first rabble that assembled chose him as their general, and the army was divided between himself and Walter the Penitence, who, taking a different route, was to meet him at Constantinople. The followers of Walter the Penitence were massacred by the Hungarians; those of Peter, without food, without discipline, and with but scanty arms, were fearfully reduced in numbers. By and by, armies better trained followed, but even they had to encounter prodigious difficulties and calamities. At one time such discouragement prevailed that Peter himself was turning homeward, when he was forcibly prevented. In Bithynia his army was reduced to a miserable remnant. Nevertheless he survived to witness the success of the first Crusade. He saw Jerusalem liberated, not through his personal exertions, but those of the more disciplined armies that had come after him. Possibly he was able to congratulate Simeon. But this success was gained at the sacrifice of more than two hundred thousand lives. Probably Peter anticipated the remark of the Duke of Wellington, that next to the calamity of losing a battle is that of gaining a victory. Yet fifty years' tranquility to the Christians of Jerusalem was compensation for many losses. Soon after Peter returned to France, lived in obscurity, and died in the monastery of Puy.

Two lessons are written with great clearness on his history: on the one hand, what wonderful results may come of the self-denying enthusiasm of a single man; and on the other, how terribly a cause may suffer from the want of common prudence, and a Christian cause from the absence of the true spirit of Christ. Edinburgh, Scotland.

"When I was rich, I had God in everything; and now, that I am poor, I have everything in God," is a fine remark, made a good man who had lost all his fortune.—Religious Herald.

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## BACK TO THE GOOD OLD WAY.

BY REV. W. R. PERICK, D.D.

It is not fit that we should forsake the word of God and serve man; but we will continue steadfastly in prayer, and in the ministry of the word." Acts vi. 4.

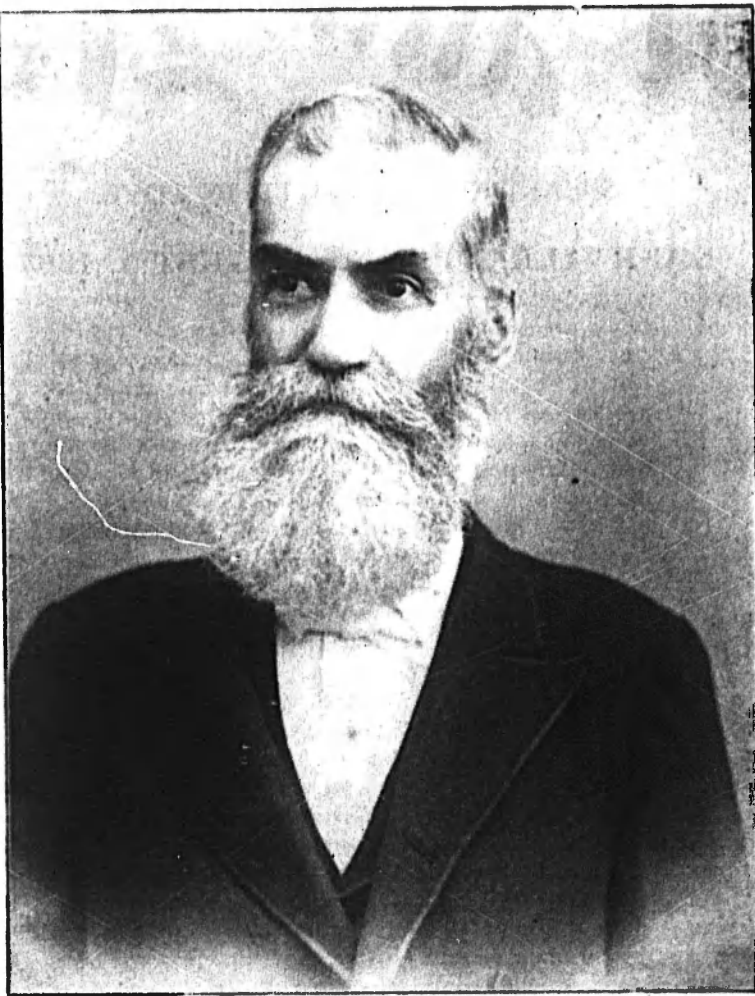
Ministers of the gospel are used for so many things in these days that their specific calling is lost sight of almost entirely. It is expected that they will preach twice on Sundays and conduct the mid-week services of the churches, visit from house to house, care for the poor, take collections for the various enterprises, assist in superintending the Sunday-school and in many cases teach a class, see that the sexton does his duty, take an active part in the meetings of all the societies of the churches they serve and of all the benevolent and reformatory associations in the community, write obituaries, make speeches and deliver lectures on all subjects and on all occasions, and represent the churches in the various missionary organizations, such as Associations, Conventions, etc. They are used as agents, as editors, as teachers, as secretaries, as collectors, as church-builders, and for what not? They are expected to do everything, and to do everything well. In the meantime they are the prey of church-tramps, of book-agents, of place-seekers, of school drummers, and of patent medicine vendors. From such employments and worries the pastor goes to the pulpit. He has had no time for prayer and the study of the Word. Instead of being filled with the Spirit he is filled with plans, with wheels and cog-wheels and eccentrics of organizations, with the pleas of garrulous folks, with the pleas of eleemosynary concerns, with social, political and financial reforms, and with statistics for pulpit and platform pyrotechnic display. He doesn't know anything else, poor fellow, and he is unfitted, by his fatiguing street perambulations, his door-bell experiences, his begging journeys and other pressing duties (?) of his so-called pastoral work, for the study of the Word of God. If he uses any of that Word in his pulpit ministrations it is as a motto-text, from which he wanders out into fields of flowery declamation or of senseless denunciation of social disorders, while souls like his own are shivering for the strong meat of the gospel.

Who is responsible for this state of things? Very often the minister himself. He seems to forget that he is called to "the ministry of the Word," and to that only, and that this holy calling involves continual prayer and the study of the Word. He is tempted to such a secularization of himself by the praise bestowed on the so-called brilliant preachers and pastors who are published as successful church-builders, as great organizers, as wonderful door-bell ringers, as society leaders, as assembly manipulators, as popular lecturers, as witty, anecdotal platform speakers, and as promoters of all charities.

Many a pastor has frozen his heart, beggared his brain and destroyed his nervous forces in the attempt to compass the thousand things that a modern pastor is expected to do, instead of saying to the churches, as the apostles did, "It is not fit that we should forsake the Word of God, and serve tables. Look ye out, therefore, brethren, from among you men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the Word."

But the churches are more largely responsible for an over-worked ministry. Some of the churches know the power of a pastor wholly given to prayer and the ministry of the Word, and they are pleased to obey the injunction of the apostles. They protect their pastors by selecting good men to discharge these various functions. They are pleased at his devotedness to his calling and insist that he shall not waste his time and energies in the fruitless attempt to satisfy the unreasonable demands of a thoughtless congregation. The result of such scriptural co-operation is always great spiritual prosperity, as it was in the apostolic times: "And the Word of God increased, and the number of disciples multiplied greatly." But other churches encourage and in many cases demand such a waste of ministerial functions. They are pleased at this exhibition of intense activity and at the ingenious resourcefulness of their pastors. They want an all-round preacher, one that goes all gaits, an organizer, a visitor, a fluent speaker, a brilliant manipulator, one who can bring things to pass. The not wholly sanctified preacher interprets the meaning of such obnoxious to be something like this: Build up the church, of saved people if you can, but build up the church; draw by preaching the gospel if you can, but be

sure you draw; put the membership into active work by the quickening of the Holy Spirit if you can, but get them to work; have a lively church by the indwelling power of the Spirit if you can, but if you cannot get them lively that way, apply the galvanic battery of manipulation and organization, but be sure to have a lively church. Such preachers come somehow to understand that a pastor's reputation



The late H. H. Harris, D.D., LL.D.

for many years President of the Foreign Mission Board, Professor of Greek in Richmond College, Richmond, Va., and afterwards Professor in the Southern Baptist Theological Seminary, Louisville, Ky.

stand on the outward display he can make, the number he can draw into his congregation, the number of visits he can make, the number of dollars he can collect, and the number he can persuade to join the church; and they try to measure up to the modern standard.

May we not in this way account for the number of over-organized and over-evangelized churches, and over-worked pastors? Let the churches beware; let them know that while a spiritual church is always active, an active church is not always spiritual; that numerous societies and much hurrahing are by no means infallible signs of spirituality either in the pulpit or the pew.

The organization of the churches is very simple. A pastor or bishop and deacons, with the unofficial members, constitute a church, and this was all the organization of the great Head of the Church, in His omniscient provision, thought necessary for all ages. By adding to this organization we have a hierarchy, by taking from it we have a Salvation Army. Let the pastors stick to the work to which they are called, let the deacons attend to the work for which they have been set apart, and let all the members sustain, by their prayers and contributions, the ministries of these officers, and the churches will be as efficient as in pentecostal days. Much of the organization and of the evangelistic methods of the present times betrays a sad lack of faith in the simple organization and methods instituted by our divine Savior, and they can be interpreted only as saying, "If the Holy Spirit will not or cannot arouse sinners and bring them into the church, we can and will by our methods and manipulations." Let us all "ask for the old paths, where is the good way, and walk therein." Shreveport, La.

## Parable.

BY REV. D. V. CULVER.

Young people, and especially young Christians, need to study the fundamental principles that underlie and sustain our religion, and there are no lessons more edifying or more fruitful than those concerning the Holy Spirit. They who love most will be apt to learn most, and they who are obedient to the commands of God shall know of his teachings. That the Holy Spirit is a person is proved by the fact that he takes the place of Christ. When Christ was in the world he was all things to his disciples, teacher, comforter and spiritual guide as well as

their Lord and Master, and when the time came for him to leave the world he promised his disciples that another comforter should come to them who would guide them into all truth. And he has promised this same Spirit to the church, to all who shall believe on his name through his disciples' word. There is great need of this divine helper, for a man is ignorant of spiritual things and cannot understand them without divine aid. The Spirit takes the teachings of Christ and explains them to willing ears, but to those who love the pleasures of life more than the joys of religion the Spirit is incomprehensible and a mystery.

Growth in grace comes to those only who are willing to receive the proper nourishment for growth, and this willingness is manifested and nurtured by good works. Satan takes advantage of man's weakness and uses it as a weapon against spiritual growth; hence effort is necessary on the part of the Christian to stem the tide of evil and overcome it. This victory is gained only in the strength and by the power of the Holy Spirit, who is the Christian's leader in the battle and who will give complete victory to everyone willing to bear the toll of conflict. The world is full of sin, Christian people are in the midst of it and sin is in them, but the Spirit leads them to face sin and conquer it. When Moses first opened his eyes in Egypt it was upon a race of slaves of whom he was one. He must face the tyrant and free the slave. So by the aid and power of the Spirit sin must be conquered in the soul and in the world. It is a far grander thing to meet sin in its full force and power and overcome it than for God to take sin away from us and so leave us pliant and without the strength won in battle. I would much rather be a battle-scarred giant full of spiritual force and power and conscious of my victory over sin and death than to be one of those spongy creatures who sin in thinking they cannot sin because they have professed sanctification. On the part of man Christian service is the motive power by which sin is conquered. The Spirit led Christ to service—to self-abnegation. As the car is driven by the electric current, so was he by the indwelling Spirit to a consecrated life—a surrendered life. To be aflame with zeal for Christ should be the Christian's aim, and sacrifice his watchword. All nature symbolizes spiritual truth. The red clay yields itself to furnace heat that bricks may be made. The grass, the fruits, the grain are all destroyed in their use. Even the great sun is being consumed by its flaming energy.

The Holy Spirit is the electric current running from the dynamo of God's throne that illumines the little globes of Christian lives whose united light dispels the night and even penetrates the darkness of sin and brings joy and good cheer to all within its radiance. Who would not rather glow even with a consuming flame than to be a dead lamp, its carbon black and useless—a worldly, self-serving Christian, extinguishing and subverting his life in Christian uselessness? Better, far better, to let Christian love shine out upon the world in good deeds, than for existence to waste away in consuming rust and decay.

Dayton, Tenn.

—Hungering for souls is one of the needs of the Christian ministry, as it is one of the secrets of its success. The prayer of that powerful Wesleyan preacher, John Smith, "O give me souls, or I die," had the right ring. Brainerd cared not how he lived or where he was sent so he could "gain souls for Christ." Matthew Henry counted this blessing above "all other gains." Thus has it been with the earnest workers in God's vineyard of every age. A solitude for souls is better than talent and learning and rhetoric and logic and eloquence, for it meets God's favor and leads to exertions which bring salvation to perishing multitudes; but, better still, let it exist in happy and controlling combination with these gifts and forces, making them all tell in plucking brands from the eternal burning. Let the prayer of the Church and of the ministry be more and more, "Souls, O Lord!" If this were the burden of supplication continually, as it should be, how God's house would be crowded with inquirers after life, and how the pulpit and pew would delight in nothing so much as the pure Gospel of Jesus Christ, and how the efforts in spreading it abroad would be intensified and multiplied!—*The Presbyterian*.

—Less sermon and more praise are beditting the heated term. People drink more and eat less in hot weather. Solids are less necessary and less agreeable. This is a hint for preachers.—*Independent*.

## THE STRONG MUST HELP THE WEAK.

Sermon preached by Rev. J. B. Hawthorne, D.D., pastor of the First Baptist Church, Nashville, Tenn.

"Bear ye one another's burdens, and so fulfill the law of Christ." Gal. vi. 2.

Though these words are addressed to Christians, the obligation which they express is binding upon all men. The Christian's duty to be helpful is not limited to his brethren in Christ, but extends to all men, everywhere.

The text does not mean that one in sin must take the burden from the shoulders of another, because in the fifth verse of the same chapter it is said that "every man shall bear his own burden." The passage means that we must help our weaker brother in bearing his burdens.

Physical blindness is a burden. If it is upon you, I cannot take it from you, and bear it for you. I can only help you to bear it. This I can do by making my eyes do for you what your sightless eyes cannot do. You cannot see the danger that is before you as you walk along the highways, but I see it, and can guide you away from it. Your blindness deprives you of the pleasure of reading. I help you to bear this burden by reading aloud to you such things as you desire to hear.

In traveling from place to place I sometimes sit down at a hotel table with some old soldier whose right sleeve is armless. Being the burden of inconsequence and embarrassment which his calamity has put upon him, I help him to bear it by carving his food, and by making him feel that I esteem it a great honor to thus serve one who has so nobly and heroically served his country.

There is a poor fellow who carries the burden of an inherited thirst for liquor. The sight or smell of it wakes up a demon within him. I cannot transfer that burden from him to myself, but in a hundred ways I can help him to carry it. I can divert his mind from it. I can strengthen him by giving him innocent and elevating pleasures. I can make friends for him who will aid me in fortifying him with wholesome influences. Best of all, I may lead him to stretch out the hand of faith to that Divine Deliverer who is full of compassion for all human weakness, and is able to save unto the uttermost.

Any man who cherishes the disposition to be helpful to his fellow-men can find opportunities every day and hour of his life to aid them in carrying the burdens which misfortune has placed upon them; and the greatest joy of every true man is found in the opportunity which God's providence gives him to be helpful to those who are in need of help.

In bearing one another's burdens we fulfill the law of Christ, and to fulfill the law of Christ is the very acme of human achievement. The law of Christ is that we love one another as he loved us. God has no higher law than the law of love, and it is an inspiring and comforting thought that we can fulfill it. Whatever we do with a benevolent and unselfish motive in helping the needy is a fulfillment of the law of Christ.

In continuing the discussion of this subject, my first remark is that to exercise the charity which fulfills the law of Christ we must have a profound sense of human weakness and sinfulness. Men are not naturally strong, but weak. They are not naturally good, but evil. Only by the grace of God can they become strong and good. There is nothing so easy for a man to do, and nothing that he is so liable to do, as to commit sin. All true charity begins with the recognition of this basal fact of man's nature.

Every human being can be made to sin, but not every one in the same way. There are men in Nashville who will never be drunkards. If every store and shop and office in the city were converted into a liquor saloon, and they should receive a thousand urgent solicitations every day to drink, they would not touch the destroying beverage. They abhor not drinking and drunkenness as intensely as other men abhor theft and murder. But set the temptation to gamble before them and they instantly betray a weakness that is pitiful. They will bet on anything from a presidential election to a dog fight.

There are politicians whose temper you cannot ruffle. You may pour upon them a torrent of ridicule, caricature them in illustrated newspapers or brand them as cowards and tricksters, and they will bear it with saintlike meekness. You need not to be told with salubrious meekness that some of these meek and long-suffering politicians are not saints. Notwithstanding their politeness and meekness, they are corrupt in every species of politeness, they are corrupt in every species of politeness, they are corrupt in every species of politeness, they are corrupt in every species of politeness.

Some men will steal anything from a poorer person to a gold mine. I once traveled with a man who borrowed from me twenty-five cents to pay a barber's bill, and afterwards seventy-five cents to pay a

breakfast, three dollars to purchase a railroad ticket, and eight dollars to provide himself with a spring overcoat. It was a small matter. He forgot it, and I was too polite to remind him of it. Subsequently it came to light that that man had embezzled more than a hundred thousand dollars. It is not often that you find a royal thief who cares to steal only a few dollars.

Some men are like lead, fusible at a low temperature, while others require a compound glow-pipe to fuse them. By this I mean that some will yield to a very small temptation, while others will stand and resist until the very gates of hell are opened upon them.

Some men bear an unmistakable resemblance to certain animals. I can show you individuals in this community who will remind you of the rabbit. They will not sin like the tiger or the lion. They will not seize you in open day, overcome you by superior strength, tear you into fragments and devour you. They will sin like the rabbit. They will not openly attack you, but while you are asleep they will slip into your premises, at some uncovered hole, and nibble at something which you prize very highly until they destroy it.

I do not know any more vexatious and hurtful sinners than these secret nibblers at other men's property, virtue and happiness.

Other men sin like the fox. They are so cunning you cannot catch them. They will wrong you every day, and make you believe that some other animal is doing the mischief.

Some men are rude and aggressive. They will walk right over you and trample you down, if you are in the way of their selfish schemes and ambitions. Others are quiet and insinuating. They will undermine and destroy you, and you will never know how it was done.

Every man is weak somewhere, and every man can be tempted to sin in some direction. To exercise that true charity which fulfills the law of Christ, we must recognize the universal liability of man to do wrong. They are not born into this world with the nature of angels, but with a nature as prone to evil as the sparks are to fly upward. Let us not be astonished therefore when they do wrong. The occasion for astonishment is when they do right.

My second remark is that it is not hurtful but helpful to men for you to recognize the fact that they are weak and liable to sin. Sympathy for men on account of universal sinfulness, universal weakness, and universal temptableness does not stimulate them to do wrong, but helps them to do right.

A drunken fellow out in the street, not knowing what he is doing, discharges a pistol and the ball goes through your nursery window and kills your child. Your heart breaks with grief over your wrong. But when you have laid your dead child away in the tomb and in visions of the night have seen his pure spirit nestling serenely upon the sheltering bosom of Him who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven," you begin to think of the wretched creature locked up in yonder dungeon. You think of the universal frailty of human nature, and how natural and easy it was for that man to go wrong. You think of your own weakness and sinfulness, and how wretched you would be without God's pity and forgiveness. Influenced by such thoughts you fall upon your knees and pray, "Oh God, be merciful to the destroyer of my child. Lead him to repentance, take away his guilt, make him a good and useful man, and fit him for eternal blessedness in the life hereafter."

Not content with this secret sympathy for the incarcerated criminal, you visit him in his dreary cell; you take with you extra clothing for his bed and a nicely prepared meal; you sit down beside him and tell him that you are his friend, and that you want to help him to become a good and happy man.

What will be the effect upon him of these exhibitions of sympathy and kindness? Will they render him less conscious of his guilt before God? No. If he is not utterly imbruted, they will serve to increase his conviction of personal turpitude.

Will such commiseration and kindness help him to go on in his wayward career? No. If he is not given up of God to destruction, his heart will soften and he will see and feel more than ever before the beauty and desirableness of personal purity and goodness.

It is wise to give every sin its right name, and to make every transgressor know and feel that it is a fearful thing to violate divine law. God requires us to abhor evil. "He that saith to the wicked, thou art righteous, him let the people curse."

We can never err by following a divine example. Whom God calls a murderer, we may dare to call by the same name. To brand as a thief the man who swindles you in a business transaction is not severity, but simply loyalty to truth and to his interests. It is your duty to him to make him realize the fact

that he is a thief. If you treat him as an honest man it will encourage him to go on in his villainy.

But while you abhor the man's crime and rightly name it and denounce it, you must pity his weakness and be responsive to his every tear and his every petition for help.

It would give me a thousand fold more pleasure to see my worst enemy repent and rejoice in a sense of God's forgiveness than to see him punished for the wrong which he has inflicted upon me. If I could not say this with the utmost sincerity I would not dare to call myself a Christian.

It is my duty to pursue that course towards my enemy which will be most helpful to him. It is sometimes a kindness to a bad man to put him in the penitentiary for a few years. It is a kindness, because nothing else would break the spell of his devilish infatuation and save him from a felon's death.

The law of Christ requires that our treatment of human offenders shall be dictated by a desire to win them from their evil courses and make them virtuous, useful and happy. All our conduct should be shaped by our obligations to those about us who are weaker than ourselves, and who need our help to carry the burdens under which they are staggering.

My third remark is that Christ forbids any man to limit his moral and spiritual work to the building of his own character. He makes it his duty to do more than keep himself unspotted from the world. Almost any man can live a decently moral life by simply fencing himself off from the rest of the human family.

I know wealthy families in this country who, in a negative way, are exceptionally good. They disturb nobody, they speak evil of nobody, they envy nobody, they ask favors of nobody, they visit nobody, they entertain nobody, they are connected with nobody commercially, politically, socially, ecclesiastically, or otherwise. They have built their ideal homes, and they have them all to themselves. Oh! how good they are. They are too good to have anything to do with this vulgar, ugly and wicked world.

Is that fulfilling the law of Christ? No. It is a violation both of the spirit and letter of it. I would say to all such families, "Publicans and harlots enter the kingdom of God before you."

Men may attempt to wall themselves in, and to live independently of the rest of the world, but they cannot do it. The rich are often more dependent upon the poor than the poor upon the rich.

What would the millionaire's possession be worth to him without the thousands of poor laborers who do his bidding? Is it not strange that capitalists who cultivate a spirit of indifference to the wants and burdens of those who serve them, and who close their ears and harden their hearts to the cries of the suffering poor, cannot see that they are simply hastening their own destruction? Nothing that comes within the range of mental vision is clearer to me than that everything which detracts from the prosperity, comfort and contentment of the common laborer renders capital less remunerative and less secure.

The law of Christ requires the strong to bear the burdens of the weak. It is the duty of strength to take care of feebleness. It is the duty of the healthy to take care of the sick. It is the duty of the honest man to take care of him who is inclined to dishonesty. It is the duty of the pure in heart and life to take care of those whose tendency is towards uncleanness. It is the duty of every higher impulse that Christ inspires in the soul of man to train itself as a physician and savior towards those who are deficient in moral aspiration and strength.

"No man has the right to put himself into a crystal cave, and have his virtues sing to him like so many canary birds." It is the duty of every person who has any element of helping power to get out and down into the great arena of human toil, struggle and suffering, and to do what he can to strengthen those who are in need of pity and support.

I know that I hazard much in provoking the displeasure of the press; but I should be unworthy of my sacred vocation if I should refrain from rebuking any institution which is contributing to the burdens of the people. Next to the man in the pulpit, the man who stands at the head of a daily newspaper carries the greatest responsibility. The newspaper goes into every household, and the moral tone of any community depends largely upon the character and conduct of its newspapers. If the man who manages a newspaper is loyal to the law of Christ, and is inspired by a sentiment of true patriotism and philanthropy, he will make it a burden-bearer. He will do his utmost to make it helpful to men who are weak and liable to fall. He will make it a defense of the poor, a deliverer of the oppressed, and a shield to the tempted.

But what is the regnant purpose in the breast of the average newspaper proprietor? It is simply to make a paper that will pay. To accomplish this and,



so far from shielding the tempted he will make merchandise of their weaknesses by setting before them enticing pictures of unholy lust.

"Whatever a man soweth, that shall he also reap." It requires no prophetic gift to tell what sort of harvest will be gathered where these seeds of evil are sown. The weak will be made weaker, the sensual more lustful, and the devilish more demon-like.

Does the law of Christ demand that you put temptations in the way of men who are easily overthrown? Does it require you to put a gambling-house in the way of the man who is cursed with the passion for gambling? Does it tell you to set liquor before a man in whom the direful thirst for strong drink rages like a furnace heat? Does it lay upon you the obligation to lead him into a club-house, where men of influence will invite him to drink? Does it require you to furnish tools to the man who is inclined to burglary, and weapons to the man who is prone to shed human blood?

No. The law of Christ makes it your solemn duty to consecrate every talent which you possess to the work of removing temptation from the pathway of the weak.

I am against all that is obscene in the modern newspaper for the same reason that I am against doggeries, gambling houses, lotteries, prize-fights and brothels. It increases the burdens and the bondage of men who are morally impotent. It is destructive to those things upon which the happiness of our homes, the peace of society, and the security and prosperity of the State depends.

A few months after Dante published "The Inferno," he was walking along the streets of Florence, and the people said, "There goes a man who has been in hell, for no one could write about that place of fame and torture as he has who had not seen it." My friends, I do covet above all things the power to speak of the great law of love which emanated from the heart of the adorable Christ in such a way as will provoke you to say of me, "We know that he has been with Jesus and imbibed his Spirit."

If I am not the victim of an incurable self-deception, my heart's profoundest sympathies are with the weak and struggling men and women of our race.

I thank God for the great things of this world. I thank him.

"For the lifting up of mountains  
in brightness and in dread,  
For the peaks where snow and sunshine  
Alone have dared to tread."

But I trust that I am not less thankful for the little hills and lowly valleys over which the great mountains keep sentinel. If it is my weakness to admire too much men of Titanic strength—men who tower into the heavens and are able to overcome principalities and tread the powers of darkness down—I trust that I am not destitute of pity for the weak and lowly for the lowly.

Those despoiled and miserable creatures who by yielding to temptation have parted with their birth-right, and who walk these streets loaded with the consciousness of their remediless disgrace, you will not even look at. You will not let them touch so much as the hem of your garment. If they should come to your door with a cry of distress, you would call a policeman to arrest them and take them away. You have forgotten that it was one of these despoiled outcasts that my Lord and your Lord shielded from the cruelty of the selfish Pharisees, and to whom he said, with a tender and encouraging voice, "Woman, go thy way, and sin no more."

Let us not be Pharisees. Let us not be so heartless in our treatment of the weak and the fallen that they shall have cause to exclaim—

"Oh! the rarity of Christian charity under the sun."

#### Cincinnati Letter.

Baptist news is rather scarce just now, the Ministers' Conference having adjourned till September; hence we see but little of each other. However, the pastors are going out on their vacations this week and Sunday will find but few of them in their pulpits. G. R. Robbins of Lincoln Park Church is now East. W. G. Partridge of Ninth Street goes this week to New England. Chas. Moss of Mt. Auburn and G. H. Varney of Walnut Hills will also go East. Bowling of Westwood, Stevens of Columbia and others will be away for a while. G. W. Perryman of the First Church has decided to board in the country and will come in and preach on Sundays. The pastors across the river will also go home for awhile. C. G. Jones of the First Church, Covington, is still growing more popular. A gentleman not a member of his church takes him for a two weeks stay upon the lakes. Preston Blake will hold a meeting or two in the bluegrass for his vacation. I haven't learned what the plans of Swadler and Lee of Covington are for the summer.

Cincinnati has grown to be quite a great city—full

of push and go. The street railway system is one of the finest in this country. The facilities for handling people are wonderful. The writer took occasion to ask the Consolidated Railway Company and the Cincinnati, Newport & Covington Company how many people they handled last Sunday. The latter said they carried a few over 70,000, and the former said they handled 275,000 people. I didn't get the number that the Main Street Company carried, but I should say 20,000. So, all told, the register showed that 371,000 people traveled that day by paying a nickel or transfer. It hardly looks reasonable, but such are the figures. On four of the main routes the cars don't stop at midnight, but run all night. It looks as though Cincinnati has no night any more—street cars, market, milk wagons, etc., know no stop, but all night long you hear the sound of wheels upon her streets.

Cincinnati has in and around a number of places of amusement—several fine parks, zoological garden. Fort Thomas, Ludlow, Lagoon, etc. Sunday, of course, is the great day of these places. Many people who are not church members attend church when these places are not open, but during the summer they are not seen at church.

Pastor Perryman of the First Church has commenced holding out-door meetings on a vacant lot adjoining the church at 7 a. m. Hundreds of people attend these services; many of them never go into a church. At the close of this service the people are invited into the church, where the pastor preaches a short sermon. The people are expecting great good to result from the services.

#### Kentucky Notes.

Harrodsburg—Rev. E. G. Stout has been visiting Pastor J. F. Williams and preached for him last Sunday morning. We were delighted to have him with us.

Nonesuch, Benton County—Rev. Stalling of Washington County has just closed a two weeks meeting here. There were a few additions to the church.

Danville—Rev. J. W. Lynch, pastor, and J. A. Scott have gone to Canada on a fishing trip. We hope Bro. Lynch's health will be better on his return.

Fulton—Pastor W. J. Bollin has resigned as pastor of our church to accept a call to the Baptist church at Mt. Sterling. He preaches his last sermon here next Sunday.

Georgetown—Our work moves along very nicely at this place. Prospects for the next college here are very encouraging. Our church is in a most prosperous condition under the able leadership of Rev. Z. T. Cody. Bro. Cody has been ill for the past week or two, but is better at present.

Mt. Sterling—Our church has just extended a call to Rev. W. J. Bollin of Fulton, and he begins work with us on the second Sunday in this month. We look for a prosperous time.

Richmond—Rev. S. A. Owen of Covington, Tenn., has been called to the pastorate of the Republican church and other churches in Madison County. He comes well recommended, and we hope to see some progressive work during the coming year.

Frankfort—We are exceedingly sorry to state that Rev. W. C. Taylor, our beloved pastor, has been compelled on account of the sickness of his wife to resign his pastorate here to take charge of the church at Jefferson City, Missouri. He has been one of the best pastors this church has ever known, and it is with great reluctance we give him up. Bro. Taylor will not leave here until about September first, hoping in the meantime that his successor may be elected before he leaves us.

Central City—Rev. W. T. Cox closed a great tent meeting here last week with 72 conversions; 15 were baptized and were received into the fellowship of our church. He is holding some fine meetings all through this country.

Bardonia—Rev. T. H. Coleman of Georgetown will spend five or six weeks in this and adjoining counties holding protracted meetings. He has entered upon a most vigorous campaign, and we trust great results will follow.

Winchester—Pastor B. B. Bailey is still away in a meeting at Lawrenceburg. Good reports come to us from the meeting, but what else can we expect from such a preacher?

Middlesboro—Rev. W. A. Borum, who has done such faithful work here, has accepted a call to the Somerset Baptist Church. He is a good man, and will do excellent service wherever he goes.

Owensboro—Pastor F. D. Hale, who has had such remarkable success not only as pastor, but evangelist, will assist Dr. Lofton at Nashville, Tenn., in a meeting in November.

Oak Ridge, Grant County—Our protracted meeting is still going on and increasing in interest. Brethren Lee, Davis, Haycock and McKinlay are doing the

preaching. There have been 15 additions to date. Large crowds and much interest is being manifested. Stewartville—Prof. J. J. Rucker of Georgetown was with us last Sunday a week and delivered a splendid lecture. We are always glad to have Dr. Rucker with us, as we live more determined to do good when he leaves.

Bedford—Our church has just extended a call to Rev. J. M. Fowler of Sulphur to preach for us during the ensuing year. Bro. Fowler is one of our brightest men, and we anticipate prosperous times in our church.

Pembroke—Pastor J. G. Bow has been doing some strong preaching at the Spring Creek church. His work here is in a most prosperous condition. Our church is being built up spiritually, as well as numerically.

Walton—We are in the midst of a good meeting. Pastor G. W. Hill is being assisted by Rev. J. F. Williams of Harrodsburg. "Frank," as we will call him, belongs to this part of the State, and we have been proud of him since he commenced his work.

Buffalo Lick, Shelby County—Pastor J. H. Julian has just commenced a protracted meeting with our church. We are hoping for a good time in Zion.

Gatewood—We have just closed a gracious revival in our church. There were nearly 40 additions to the church, and the membership greatly revived. Pastor Morton was assisted in the meeting by Bro. A. N. Whittinghill of Owensboro, Ky. We will long remember his faithful work among us.

Tatham Springs—Rev. W. M. Kuykendall and family are spending a couple of weeks at this place. While Bro. Kuykendall is resting here, we will get about two weeks solid preaching out of him and hope that much good will result.

Newport—Our church has a debt of \$8,000, which was contracted in better times, and is now pressing distressingly. Our church has decided to make an appeal to our sister churches of the State, asking for at least one dollar from each church. If you feel that you can help us in removing this debt, will you kindly send at least one dollar to James I. Ware, Newport, Ky. We feel that when this debt is removed our church will be in a more prosperous condition, spiritually.

#### A Gracious Revival.

We have just closed a most gracious revival at McNairy. The meeting continued thirteen days, and resulted in the regeneration of eight persons, and the addition of seventeen to the church.

In many respects this has been one of the most remarkable revivals in my ministerial experience. With the exception of a very few members, the church was lifeless, her light was concealed, her power was gone, her influence lost, and her voice spoke neither of the sacred sanctuary nor of Jesus' power to save.

Bro. J. S. Pate of the Southwestern Baptist University did all the preaching. His heart is all aglow with love for lost souls. He tells the old, old gospel story with marvelous sweetness and power. His first sermon, "They were all with one accord," put the church to thinking. He made this very significant statement: A church may be at peace, the members may have no personal difficulties, there may be no open rupture among her ranks, yet if their hearts do not yearn and beat in union with the great, loving, throbbing heart of Jesus for the salvation of mankind there can be no perfect accord.

His second sermon on "Prayer" put the church to praying, and his third on "Soul-winning" put them to work. There was an organized effort to create an interest in the meeting. One band, consisting of three or four young sisters, with Bro. Pate as its leader, went into every home in the town. They sang, read a chapter in the Bible, and prayed. The second, consisting of Bro. Anderson and the pastor, visited the country homes. The result of these visits was both perceptible and beneficial. There are seven members, two of whom are preachers, whose aggregate ages are 550 years. These two old servants of God, who were preachers before I was born, contributed much to the interest of the meeting by their soul-inspiring talks and almost constant attendance.

The work of grace in that people's heart shall abide. Cities may be hid by the debris of volcanic eruptions, the pyramids shall crumble into ruins, mountains may be borne into the sea, and nations may go down into the crash and wreck of empires, but the work of God in the hearts of men and women shall stand through the everlasting ages. Five brethren and seven sisters accompanied Bro. Pate and myself to the train. The parting was sad, but yet joyous. We administered to them spiritual things, they dispensed to us temporal things (\$22.15). They were left praising God; we went on our rejoicing. We shall never forget the occasion. To him, whose love and mercy is so boundless and free, be all the glory.

D. D. BRUCK, Pastor.

#### NEWS NOTES.

##### Pastors' Conference Report.

Nashville.

Howell Memorial—Pastor Burns preached in the morning and Bro. I. N. Strother of Cadiz, Ky., preached a splendid sermon at night. Usual services. Good S. S.

Mill Creek—A great day. Dr. E. E. Folk preached a very fine sermon, at the close of which Dr. Whitcomb voluntarily took pledges for the liquidation of the balance due on our parsonage and secured \$125, himself giving \$40 of the amount. 123 in S. S. The Sunday-school Union met with us at 4 p. m. It was addressed by Dr. W. H. Whitcomb. A large audience and a great meeting. Bro. Faubion gave us a good sermon at night.

Memphis.

Johnson Avenue Church. An acceptable sermon preached by T. J. Davenport. A collection of \$12.50 was taken for State Missions. Two additions by letter.

Central Avenue. Congregations large. Protracted meeting begins next Sabbath. Pastor will be assisted by W. K. Penrod of Paducah, Ky.

Trinity—Pastor preached at both hours, and that is the end of it.

Howan—Sunday-school good. Congregations off. Germantown—Pastor Hudson of the Johnson Avenue Church preached for Pastor Davenport at both hours. Fairly good congregations. One addition from the Campbellites.

Central—Only one service, but a good one. One addition.

I resigned the care of the church here the first Sunday in the month to take effect the first of September. Our health has greatly improved, and while all are on foot we hope to get to some place where there is less malaria. I leave the church in good condition. E. C. FAULKNER.

Searcy, Ark.

Bro. T. A. Waggoner and myself are holding a meeting at Oak Grove near Martin. The church is revived and there are many penitents. We are expecting great things from the Lord. Prof. H. L. Biggs preached his first sermon yesterday evening, and a fine one it was. May the Lord bless him. J. M. NOWLIN.

Martin, Tenn.

I have just closed a glorious meeting at Wilder with 24 additions. Pastor Petty being a young, inexperienced man, requested me to do the baptizing. Among those whom I baptized was a man 73 years old, one 71, one 68, and several about 50. There were about 1,000 people in attendance and all seemed to feel the power of the Holy Spirit. Brethren Bartles and Petty rendered efficient help and are both noble men. WM. I. FRAZELL.

Mr. Edgar E. DeCou of the University of Chicago is elected to the chair of mathematics in Bethel College to succeed Mr. A. Ransom, resigned, and Mr. W. B. Wilson of Ottawa, Kansas, to the chair of natural sciences, in place of Dr. J. L. Beeson, resigned. These two, as indeed all the new members of the faculty, are strongly endorsed as to scholarship, successful teaching and Christian character, and are all Baptists. W. S. RYLAND.

Russellville, Ky.

We had good services and good congregations Saturday and Sunday at Fall Creek. Bro. W. P. Phillips was elected a deacon to fill the place made vacant by the death of Bro. Berry. Our protracted meeting at Fall Creek begins the fifth Sunday in August instead of the first Sunday in September. Our daughter, Lucie Dayton, who has been sick eighteen weeks and at one time almost all hope of whose recovery was gone, is now out of danger. Bro. Wilks and I will open up at Prosperity Saturday. J. T. OAKLEY.

Reduced rates have been secured over all railroads in East Tennessee for the Convention at Newport August 10th and 11th. Tickets will go on sale August 9th. Be sure to get a certificate when you purchase your ticket. This will entitle you to return at one-third fare. We trust a large number will attend. The Baptist Choral Society of Knoxville will furnish the music, which will of itself be worth the trip. Then, too, the program is excellent and Newport has opened her doors and hearts to all who will attend. She cordially invites everybody to come. Send in reports of schools at once. W. A. J. MOORE, Sec.

My meeting at Rutherford was not successful in bringing sinners to Christ, as there were no conversions. The Rutherford church licensed Bro. H. L.

Biggs to exercise his gifts in public. He has been helping Bro. T. A. Waggoner in a meeting at Oak Grove Church. Bro. H. is quite a promising young man and all are wishing him success. I closed a meeting at Nebo Church last Thursday night—a very fine revival, the church thoroughly revived, many sinners converted, 20 accessions, 14 by baptism. Bro. Penick assisted. Bro. Couch dropped in and preached two sermons. G. L. ELLIS, Pastor.

The Chilhowee Association will convene with New Hopewell Baptist Church, eight miles southeast of Knoxville, on Thursday at 10 o'clock a. m., August 19, 1897. Persons coming by rail to Knoxville will be furnished conveyance to the church by addressing the undersigned at Shooks, Knox County, Tenn., as early as Saturday morning, August 14th. Hacks will be in waiting at W. C. Erakel's stable on East Cumberland Street, one square from Gay Street, Knoxville. JOHN R. NELSON.

The Summer Bible School to be held at Williamsburg, Ky., promises to be quite interesting. During the ten days, Rev. Z. T. Cody, D.D., will exegese most of the parables of the New Testament in six lectures; Rev. M. D. Jeffries will exegese 1st and 2nd Timothy; Rev. E. E. Folk, D.D., will exegese Hebrews; Rev. A. J. Holt, D.D., will lecture on our Mission Fields and Christian work in general; Rev. J. N. Prestridge will deliver three lectures on the Holy Spirit. The meeting will begin August 15th. Our Tennessee brethren are urged to attend. Take the Southern road to Jellico and then the L. & N. twelve miles to Williamsburg. W. B. MCGARTY.

Jellico, Tenn.

I have just enjoyed a week's meeting with my former charge at Saulsbery, Tenn. I did all the preaching. While we had no additions to the church the membership and Christians of the other churches seemed to enjoy the meetings. Many of them said that the meeting had greatly benefited the church and community. Space will not permit my telling how much I enjoyed meeting with my dear friends again. Dr. G. M. Savage, the beloved pastor, was not with us. We all regretted this, but the church had excused him until the first of September, that he might devote his time to raising funds to complete the new chapel building at Jackson. H. F. BURNS.

Nashville, Tenn.

We closed our meeting at home Friday night. Though we did not have dozens of professions, we can call it a good meeting, for we had great times of rejoicing among God's children. One soul was saved and several sinners left who are truly penitent, but we could not save them. The Lord said "be faithful," not successful, and we feel before him we have sown the good seed that will yet bring forth much fruit. Pastor Nunnery humbly yet boldly preached good Baptist doctrine in its purity, and by so doing has won the affections of not only the Baptists, but all who have heard him. I go Sunday to assist him at Chesterfield. Pray for us and the success of the meeting. J. D. ADCOCK.

Lavinia, Tenn.

The pastor returned from Texas to find the venerable church building in ashes. Twice before have the good brethren and sisters of Gallatin had to meet the duty of building a house. Several hundred dollars had recently been expended on necessary improvements on its interior, so that this is a crushing blow, as we have comparatively few who can do much. This is an important point, and the good people should be sustained. There was no insurance, so we shall have to begin at the bottom. Any church or individual that feels inclined to assist us will render a great service to the cause of Christ. Send to the pastor or to E. S. Dulin, Treasurer. ROBT. N. BARRETT.

Gallatin, Tenn.

We have just closed a blue days meeting here, conducted by Rev. H. F. Burns, pastor of Howell Memorial Church, Nashville. While there were no additions to the church, we were greatly benefited and the church greatly revived by the sound Bible truths preached by Bro. Burns. He preached the gospel in its purity. On Sunday he preached to the children, and much good may result from the service. The attendance was good throughout the meeting. Bro. Burns was at one time our pastor here, and resigned to attend the Seminary at Louisville. It was during his pastorate here that we learned to love him. It was by special request of the church that Bro. Burns held this meeting. Come again, Bro. Burns. Saulsbery church will ever welcome you. J. E. ALDRIDGE.

Saulsbery, Tenn., July 30th.

The East Tennessee Baptist Sunday-school Convention meets at Newport, Tenn., next Tuesday, August 10th. It is hoped the Vice-Presidents of the Associations will all be present with full reports. Let every Association in East Tennessee be represented and then our statistics will be a credit to our denomination. The reports hitherto have been so meager that the Secretary has been ashamed to publish them, as it would seemingly misrepresent our numbers and our interest in Sunday-school work. Newport is expecting a large delegation. The chorus is prepared to cheer the tedium of discussion with joyful song. Let us go and not disappoint expectation. W. C. GRACE, President.

Sweetwater, Tenn.

Thank God for another good Baptist Church in the bounds of the young Ebenezer Association. Brethren R. A. Fitzgerald and J. P. Brownlow have just closed a good meeting at Weakley Creek, Giles County. The meeting lasted nineteen days, with a good attendance all the time. Bro. Fitzgerald did all the preaching except four days he was sick, during which time young Bro. Wiggs did the preaching, and did it well; also Bro. R. K. Dawson preached one sermon. The meeting resulted in 46 public professions and 45 additions by baptism. On Thursday, July 29th, a council consisting of Brethren R. K. Dawson, R. A. Fitzgerald, J. P. Brownlow, Wiggs, Dickey and Tom Wall met and organized by electing Bro. Dawson chairman and Bro. Wiggs clerk. The council proceeded to organize a church at the above point, which was joyfully and Scripturally done, leaving the happy organization bearing the name of New Hope with 52 members. May God graciously bless this new planting in building and working for his glory. Written by request of the council. GEO. W. SHERMAN.

P. S.—I am greatly enjoying this my first vacation. I feel that I am improving, and will soon be at my work in Nashville again.

The saints at old Spring Creek Baptist Church, Montgomery County, Tenn., are rejoicing over a gracious "refreshing from the presence of the Lord." Monday night, July 12th, a meeting began at this church and continued till Friday night, July 23rd. Eleven were baptized, ten joined during the meeting, and from ten to twenty were converted. The church was quickened in their energies, Christians generally were edified, and sinners were led to Christ for salvation. Bro. J. G. Bow of Pembroke, Ky., preached every sermon but one, and he did it grandly. His preaching was plain, Scriptural, pungent, and powerful. He certainly preached the Word, and the Lord blessed his faithful labors. He is pre-eminently successful as pastor and as evangelist, and consequently he is in great demand. The Spring Creek Church, with brightening prospects, quickened zeal, a more intelligent faith, and a greater determination "to contend earnestly for the faith once for all delivered to the saints," to develop and strengthen the membership and work for the salvation of the lost, is prepared to make a forward movement in all the departments of Christian activity. To God be all the glory for these gracious results. J. H. BURNETT, Pastor.

Auburn, Ky.

#### Just a Word or Two.

I hope if Editor Folk is in the office when this reaches it he will shut his eyes long enough to allow this to get into the paper and not into the waste basket. The season for our Associations is upon us. At such seasons we are or should be anxious as a denomination to take our "latitude and departure," and study methods for our future greater advancement. Pardon me if I say a word about our paper. Do the Baptists of Tennessee know that we have in the BAPTIST AND REFLECTOR the prettiest and one of the strongest, if not the very strongest, papers in South? Do they know that it is improving with almost every issue? Do they appreciate the hard and earnest work being done by Editor Folk to keep it up to this high standard? Do they realize how much it is doing to help on every good cause in our State? How can its influence be made greater and thus the cause of missions and every good cause be advanced? Clearly by giving it a greater circulation. Put it in every Baptist household in Tennessee, and we must think no one of our interests would languish. It would be an evangel of light and life in every home. Let us then, whatever else is neglected at our Association meetings, not fail to stir up our brethren to take and read the BAPTIST AND REFLECTOR. Don't consider it Bro. Folk's enterprise; it is ours. Its circulation is pretty nearly basal to our denominational prosperity. "The BAPTIST AND REFLECTOR in every Baptist home." Let this be our cry and our determination. W. A. M.

Leadvale, Tenn.



## MISSIONS.

## MISSION DIRECTORY.

**State Missions.**—Rev. A. J. Holt, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn.

**Foreign Missions.**—Rev. R. J. Williamson, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Sauer, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**Home Missions.**—Rev. I. T. Thompson, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. J. Harris, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

**Ministerial Examinations.**—All funds for young ministers to the S. W. S. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newmas College, send to J. T. Henderson, Mossy Creek, Tenn.

**Orphanage.**—Send all monies to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be prepaid.

**Woman's Missionary Union.**

**President.**—Mrs. A. C. S. Jackson, Nashville, Tenn.

**Corresponding Secretary.**—Miss M. M. Claiborne, Maxwell House, Nashville, Tenn.

**Recording Secretary.**—Miss Gertrude Hill, Nashville, Tenn.

**Editor.**—Miss E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

## Woman's Missionary Union.

"Shall we give to missions when we ourselves are so needy?" is often asked by weak, struggling bands of believers, hardly able to meet the expenses of their local church. Apply that question to individual liberality. When the millionaire, John Rockefeller, was a poor youth, spending but \$9.09 on clothing in a year, he was giving away almost an equal amount. He says, "No man can trust himself to wait until he has accumulated a great fortune before he is charitable. He must give away some money continuously." Just so, dear sisters, we cannot trust ourselves to wait until all the furnishings of our church are complete and a surplus left to draw upon. However poor we may be, there are multitudes far more destitute. Shall we refuse them bread while we demand a full meal with dessert?

Miss Sale tells of instructing a few women in a Chinese village, that of being obliged to leave them, untaught, for a whole year; but before parting she implanted in their hearts the grand principle of Christian stewardship. Those women are to meet once a week and pray for the spread of the gospel and to make an effort to raise money to send some one to the more remote nations in the province. Each is to have a mite box, and also to plant a row of sweet potatoes, or raise a chicken, and devote the proceeds to the Lord.

The Corresponding Secretary of the W. M. U., Miss Armstrong, has written a letter to every missionary on the frontier, urging the formation of societies. Many have responded favorably.

Colored women are organizing missionary societies, aided and encouraged by their white sisters.

The best way to help ourselves is to help others.

Mrs. West Harris, Memphis, has been chosen Vice-President for Memphis Association, Mrs. E. A. Taylor having resigned. We welcome this new helper, and trust that she may have the co-operation of pastors and workers in her efforts to strengthen societies and organize others.

Miss Claiborne has literature which she will mail to any desiring to



A. W. Whitten, M. D. of Jonesborough, Miss.  
A lifelong friend of the BAPTIST AND REFLECTOR. Born March 1, 1822. Died March 9, 1897.

hold an Associational W. M. U. meeting. What is the use of such a meeting? To make us feel our individual responsibility to those women who are without Christ, and who look to Christian women to rescue them from death. In no other way can the sense of this solemn privilege be brought so closely to our hearts as when we speak one to another and to God of our duty and of our willingness to do it.

## Rash Assertions of Dr. C. C. Brown.

**Bro. Editor:**—In your issue of July 22nd I read with surprise a number of extracts from Dr. C. C. Brown's speech before the American Baptist Publication Society at Pittsburg, Pa. I was surprised (1) because of the source from whence these charges came. South Carolina is the last place on earth I would have gone to hunt a man capable of making such charges against the South before a Northern audience; (2) because of the rash and sweeping nature of these charges.

Your field editor, Rev. A. B. Cabaniss, not long since, wrote a series of articles on the danger of making rash assertions, showing that even distinguished men had in this way made serious and gross mistakes. But I suppose Dr. Brown never read these. If he did he failed to profit by the lessons taught in these articles. Here is his rash assertion about our Sunday-school publications issued here at Nashville:

"This series is set up largely for the amusement of some doughty Southerners."

If I had not read it in cold type from the press of the American Baptist Publication Society I could scarcely have believed an intelligent South Carolina Baptist could be found to make such a slanderous charge against his Southern brethren before a Northern audience.

Just think of the charges! Here he claims, without any reservations, that the Southern Baptist Convention, the largest body of Baptists in the world, has established a series of Sunday-school literature with a Board at Nashville and Dr. Frost as Secretary, "largely for the amusement of some doughty Southerners." Believe it! Who can? I will do Dr. Brown the justice to say I don't think he believes it himself. It was merely a rash assertion unguardedly thrown

more guarded in his expressions the next time he addresses our Northern brethren, lest he may shed "hogheads of tears" over his hyperboles.

OBSERVER.

Tennessee Observer.

## Quiet Hour Thoughts.

Everywhere there is proof that churches that are most zealous and most liberal in the cause of missions are most active and fruitful in the saving of souls.

Let a church give only to State Missions and a narrow, selfish spirit is cultivated. But let it give liberally to Foreign Missions and all other interests become real and are seen to be deserving of support. The anti-mission church and the anti-mission professor lack the very life principle of true Christianity. If we are Baptists believing the Bible and being guided by its teaching—we must be missionary in spirit and in practice.

An anti-missionary Baptist is an anomaly, a misnomer, a contortion, a contradiction, an absurdity—yes, he is an impossibility! You can't have so utterly an unreasonable a combination. An anti-missionary Baptist! The very title is absurd! A Baptist believes the Bible and accepts it as the absolute rule of his life. What the Bible teaches and commands, a true Baptist receives and obeys. Now, the very essence of Bible teaching is that it is the duty of Christians to give the gospel to all the world. If the Bible don't teach missions, it don't teach anything. The spirit of Christ was missionary, and he that hath not the spirit of Christ is none of his. Let's quit calling people Baptists that don't believe in missions. They are nothing of the kind. Let us say what we mean and mean what we say.

O. C. PEYTON.

## Reply to N. B. Ralston.

In the BAPTIST AND REFLECTOR of July 1st is an article by N. B. Ralston of Omaha, Neb. I want to ask the readers to turn back and read that article again. Mr. Ralston will excuse me from using such expressions as those in which his article abounds. I prefer to give cold facts in milder terms. Michael when contending with Satan used no railing accusation, but said, "The Lord rebuke thee." I have friends among the Baptists all over Tennessee; and they know that I am not a "born liar." Others do not know me, and may imagine that there is something in the statement of Mr. Ralston; hence this reply. Mr. Ralston is a District Secretary of the Home Mission Society for Nebraska, Kansas, Oklahoma and Indian Territory. All applications for appointment of missionaries must pass through his hands before going to New York. Under him are L. J. Dyke, General missionary for the whites, and J. S. Murrow, for the full blood Indians in Oklahoma and Indian Territory. I will say further that Mr. Ralston is one of the most courteous, gentlemanly men in high authority in the Home Mission Society. I was surprised at the tone of his letter. I expected better things of him, especially since he knows that I am abundantly able to make good every statement I have made concerning the Home Mission Society and its work and workers on this field. But to his article.

A steward from the circuit replied: "I have a charge against him."

"State your charge," said the bishop.

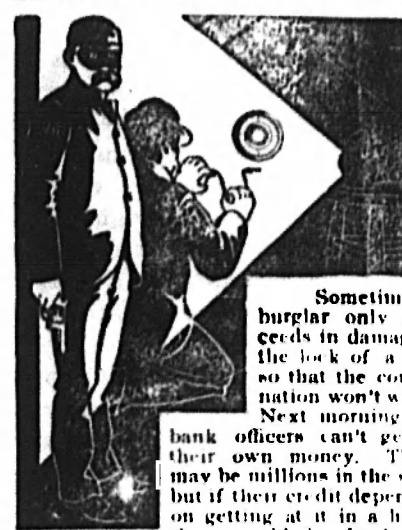
"My charge is this: He has an inveterate habit of exaggerating everything he tells. It is always in the highest or lowest degree with him, with an imagination that always exaggerates. There is nothing common or ordinary in his statements. The fact is, he kills his influence by it."

The bishop then said: "Have you anything to say, my brother, respecting this charge?"

Rising from his seat, and wiping the tears from his eyes, he replied, with much emotion:

"I own I am guilty, bishop; it has been the besetting sin of my life. The fact is, bishop, I have shed hogheads of tears over it."

I trust Dr. Brown will remember the case of this Methodist brother and be



Sometimes a burglar only succeeds in damaging the lock of a safe so that the combination won't work. Next morning the bank officers can't get their own money. There may be millions in the safe, but if they can't get it in a hurry they would be bankrupt. A sick man is in very much the same fix about getting at the nourishment he needs to keep him alive. There is plenty of good food at hand, but his digestive organism is out of order, the nutritive combination of his system won't work. He can't possibly get at the nourishment contained in the food. He takes it into his stomach but it does him no good. It isn't made into good blood. He is just as badly off as if the food was locked up where he couldn't touch it. He gets no strength of health out of it. All these bad nutritive conditions have a perfect and scientific remedy in Dr. Pierce's Golden Medical Discovery. It puts the nutritive combination of the system into perfect working order. It gives the digestive and blood-making organs power to make pure, red, healthy blood and pour it into the circulation abundantly and rapidly. It drives out all bilious poisons and scrofulous humors, cures indigestion, liver complaint, nervousness, and neuritis, and builds up solid flesh, active power and nerve force.

Mrs. Rebecca P. Gardner of Canton, N. Y., writes: "I was sick with dyspepsia that I could not eat anything for four months. I had to starve myself. I thought I would stay in my stomach. I was so weak I could not eat even a cracker. I thought I was going to die. I weighed only 80 pounds. I tried almost everything and nothing did me any good until I took two bottles of Dr. Pierce's Golden Medical Discovery. I am now as well as I ever was and weigh 120 pounds."

Mr. Ralston rub his eyes and brighten his memory. My last announcement expired with the end of 1895. I began to nubbish the Baptist Beacon two or three months previously, at the Indian University, property of the Home Mission Society. I had the free use of printing outfit and office, owned by the Society and by President Bacone. Rev. W. E. Davis, a Tennessean, filled out my time at my request as District Missionary among the Cherokees. Dr. W. P. King, Corresponding Secretary of the Territorial Convention, President Bacone and myself favored co-operation of the Baptist forces of the two Territories. Bro. Bacone had, out of his own means, bought a newspaper outfit and granted me the free use of it. His idea was to get our people to unite on a paper and the school, and this would lead ultimately to a harmonious co-operation all along the line of our work. He promised to use his influence to get me an appointment with the Society to work at points in reach on the railroad till the paper could stand on its feet. I had not made out an application when Mr. Ralston came and had a private talk with me, in which he outlined the policy of the Society on co-operation.

I then told Prof. Bacone that I could not afford to work under the Society any more. I found that our effort at co-operation was fruitless, although the masses and the Southern Board workers were favorable to such an arrangement. Prof. Bacone is in his grave. Dr. W. P. King, a sound Baptist, a princely, scholarly, energetic Christian gentleman, is now pastor at Olathe, Kansas; I alone am left to tell the tale of co-operation.

2. He says that I have organized an opposition association where formerly there was harmony. Yes, there is harmony in every graveyard in the land. But it is the harmony of death. I did help to organize the Illinois River Association, which is already a vigorous, harmonious body with seven or eight ordained preachers, three of them Cherokees. G. W. Gordon, pastor of four of the churches, is a Kansas, a Northern man. But he

knew so much about the looseness of the Home Mission Society in Kansas and Indian Territory that he is consequently the strongest Southern Board man in the Association. There is only one white preacher in that part of the Cherokee Nation who is not in hearty sympathy with the Association, and he is an employee of the Society. While working with the Society I helped to organize an Association. Was it a crime that I helped to organize another after I quit the Society? I did not come out here for my health; I came to work. If it is a crime to refuse to co-operate with the Territorial Convention and the Society on account of looseness, then the whole of Oklahoma must be outlawed. It has almost entirely on this account gone over to the State Convention, which co-operates with the Southern Board. Very few churches remain with the Society, except those it helps. Will brethren Morrison, Black and Rowe please say through the BAPTIST AND REFLECTOR if I am right?

3. Mr. Ralston states the truth when he says that Dr. Tichenor and the leaders of the South co-operate in the negro work with the Home Mission Society, "under the leadership of Dr. Morehouse." That expresses it exactly. The lion and the lamb can lie down together. But the lamb must be on the inside of the lion.

The 800,000 Baptists of the North must rule the 1,300,000 Baptists of the South on the ground of money and "culchah." Whole sectional? Suppose Dr. Frost should undertake to introduce Convention literature north of the Ohio River. We are all right as long as we can be used as cats' paws to pull chestnuts out of the fire; or if we will play the monkey like C. C. Brown.

When I came to the Territory, just before starting Dr. J. Wm. Jones in a fatherly way gave me some excellent advice, and told me about some of the leaders of the Home Mission Society here. I thought that he was certainly mistaken; that he was blinded by extreme sectionalism, Southern views, and that there was no sectionalism north of the Ohio River. I thought we of the South had a monopoly of sectionalism. But he did not tell me half. In fact, our Northern friends have monopolized sectionalism, as they have everything else.

I gave up all hope of co-operation, but Dr. King, who is a Northern man, continued to hope till the Territorial Convention met, when he received a letter from Dr. T. J. Morgan stating that he was opposed to co-operation (on any terms that would be honorable to the Southern Board.) He said that the Southern Board was putting very little money in either territory, and was in no condition to increase its appropriation, consequently the work would soon drift into the hands of the Society.

4. Looseness on alien immersions, etc. On this point Mr. R. says I have made misstatements, "prompted by the utmost disregard for truth and righteousness." In this connection he says Home Mission Society workers are spiritual men, loyal to God's word, etc. Then why was M. L. Brown appointed president of Indian University, when Ralston knew that Brown was a higher critic—that Brown laughed at the idea of an actual flood or that Adam was created according to a literal construction of the Mosaic account? Will he deny that L. J. Dyke, L. H. Holt, Dr. D. Rogers, E. C. Deyo, M. L. Brown, John A. Andrews, leading men in the Society's work, are alien immersionists? Why did N. B. Ralston, last year and this year, at the Territorial Convention, explain that the Society always left it to the churches to decide whether they would receive alien immersions? Why did

L. J. Dyke tell S. J. Odom that he, Odom, could not get an appointment under the Society while opposing alien immersions? Why did Dyke try to force alien immersions on churches in Oklahoma and the northern part of Indian Territory, e. g., Miami, I. T., and then keep mum on the subject in Chocaw and Chickasaw Nations? The fact is, the Home Mission Society employs loose Baptists, and sound ones, too, if they will "make no war on Baptists," on account of looseness, etc. The General Association, Southern Board, employs none but sound Landmark Baptists. J. S. Murrow of the Society was a Southern man. L. W. Wright, Corresponding Secretary of General Association, is a Northern man—a republican in politics—but a sound Baptist. The test is soundness in the faith, not sectionalism.

Why did I not expose these things before I left the Society? I don't believe in being hasty. If I had exposed this looseness before leaving the Society then Ralston could say truthfully that the Society gave me the grand bounce. I knew that exposing these things would bring all manner of persecution on my head, and I considered a long time, prayerfully, whether or not I ought to do it. But when I saw the bitter persecution against such men as N. O. Sowers, J. M. Payne and W. P. King—men sound in the faith and mighty in the Scriptures; men who have hazarded their lives for the gospel—and last, but not least, the sainted Compere, whose life was doubtless shortened by persecutions, and whose blood cries out from the ground as a testimony against them, I could not be silent.

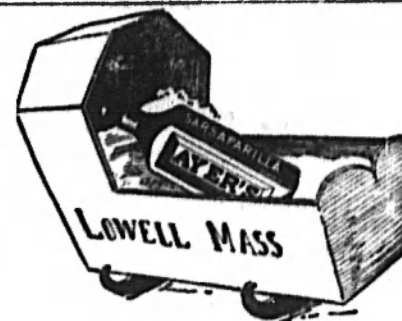
I bear Mr. Ralston no malice. I hope the Lord will forgive him. Christ says: "Blessed are ye when men shall persecute you and say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven. For so persecuted they the prophets that were before you." See also Acts v. 41.

R. F. STAMPS  
Stonewall, I. T.

## Don't Kill the Preacher.

I suppose no lover of the cause of our Lord desires to injure any of the Master's servants. But it is a fact that the preacher is often injured by his best friends. First, if the preacher is a big eater—and whoever saw one who was not?—and you tempt him with a variety of good things, if he yields to the temptation to eat too much, as he usually does, then he is disqualified, measurably, for acceptable service, and a preacher needs to be at his best every time he comes with a message from the Lord to the people. Then the preacher is often allowed to sleep on the parlor bed—a privilege no one else has been allowed to enjoy for months—and hence the bed, not having been used, and often not sunned, while it is nice and "soft as downy pillows are," it is not conducive to good health to occupy such a bed. And so the preacher is off physically and is supposed to be a weakly brother; when, the truth is, he has been butchered by those who sought only his comfort.

And yet there is another way the preacher is seriously damaged. The idea seems to prevail that as the preacher does not come often we will use him while he is here, and so during protracted meetings he is expected to go to a different place every night and be entertained till late bed time by the family, who forget that the poor fellow has been through meetings before this one began and has others to follow when this closes. But finally he strikes the bed, to be waked up at four o'clock to prepare for breakfast. And he comes forth realizing that



## Fifty Years Ago.

This is the cradle in which there grew that thought of a philanthropic brain a remedy that would make life new for the multitudes that were racked with pain. 'Twas sarsaparilla, as made, you know By Ayer, some 50 years ago.

## Ayer's Sarsaparilla

was in its infancy half a century ago. To-day it doth "bestride the narrow world like a colossus." What is the secret of its power? Its cures! The number of them! The wonder of them! Imitators have followed it from the beginning of its success. They are still behind it. Wearing the only medal granted to sarsaparilla in the World's Fair of 1893, it points proudly to its record. Others imitate the remedy; they can't imitate the record:

## 50 Years of Cures.

each new day brings new obligations and new opportunities for work in the Master's vineyard, and often feels the lack of physical power for the coming duties. But he concludes to prepare by communion with God, spiritually, for the conflict, but behold! fully an hour before preaching in some several good brethren to "talk with the preacher," not specially about the meeting, but some difficult questions to be discussed, till meeting time at the church. So the preacher has been crippled physically, and robbed of the spiritual help which would have come to him if that last hour had been spent in prayer and meditation. The preacher needs to come fresh from the throne of grace to the sacred desk.

Brethren, don't kill the preacher.  
J. P. GILLIAM.

Watertown, Tenn.

—The Eastmanville fifth Sunday meeting will convene with Rogers' Creek Baptist Church, seven miles west of Athens, on Friday, August 27th, at 10 a. m.

Devotional services one hour. Introductory sermon—What has Jesus done to save sinners? Rom. v. 8. Revs. C. Denton and L. M. Medlin.

1. What are some of the dangers that confront the churches of Christ? How can they be successfully overcome?

2. What is the best plan to adopt to secure preaching every Sunday in our country churches and prevail on them to adopt systematic giving to the Lord's cause?

3. Is salvation wholly of grace or are the duties required of a sinner, called in the Scripture repentance and faith, works of which the sinner can boast in securing his salvation?

4. Is the righteousness of Christ imputed to a sinner instantaneously on his exercise of faith or is it withheld until the sinner proves his faith by his works?

5. Sunday-schools and missions on Sunday from 9 to 11 a. m. Brethren, pray that the meeting may be a spiritual blessing to our needy souls.

C. G. SAMUEL, CHM.



## BAPTIST AND REFLECTOR.

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A. H. CABANISS, FIELD EDITOR AND GENERAL AGENT.  
SAM. W. MEEK, BUSINESS MANAGER.

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1. All subscribers are presumed to be per centum until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
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4. Address all letters on business and all correspondence, to gether with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
6. Advertising rates liberal, and will be furnished on application.
7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

## The Sabbath.

The Baptist Courier says:

"In a recent published tract entitled, 'Baptist Principles of Religious Liberty,' the writer takes occasion to criticize some of our Baptist papers right sharply and, as we believe, right justly. Our genial contemporary, the BAPTIST AND REFLECTOR, comes in for a certain measure of censure as well as condemnation in connection with the story of the punishment of the Seventh-day Adventists for several years in Tennessee. It seems to us that all right thinking people must deplore the existence of such Sabbath or Sunday laws as those on the statute books of South Carolina, for instance, and others. Under such laws it is possible to catch up and punish some of the purest and best men and women in the world, solely on religious grounds. Certainly it seems to us that all Baptists, at any rate, should deplore as a shameful performance and a reproach to civilization, the cruel chain-gang treatment of those inoffensive Christians in Tennessee. If anyone thinks that such injustice and persecution can be justified, let him read the tract above alluded to."

We have not seen the tract in question, and so do not know just the point of the "certain measure of censure and condemnation" in the tract against us. For the information, however, of the Courier and others we may state that the ground on which we rested our argument for the observance of the Sabbath was not religious, but civil. We do not believe that the State has the right to make and enforce laws from a religious standpoint. That would be stifling freedom of conscience. But at the same time we believe that the State has the right to make any law that will be for the physical or material benefit of its citizens. It is a demonstrated fact that the Sabbath is beneficial as a civil institution. Man needs rest one day in seven. It is conducive to health and long life that he should have it. And so the State says that its citizens shall rest one day in seven. But what day? Shall no day be named? Shall each one be allowed to say for himself what day he shall rest? Then most of them will not rest any day. Or if they did there would be endless confusion and complication in business circles. But if one day, what day? Here comes in the religious element. The Sabbath is not only a day of rest, but a day of worship. For the sake of convenience the day of rest has been put on the day which a large majority of people in the country use as a day of worship, for special reasons. The State would have no right to punish Seventh-day Adventists for resting on Saturday, any more than it would have the right to keep them from worshipping on Saturday. Nor would it have the right to force them to worship on Sunday. That would be a violation of conscience. But we believe that it does have the right to say to them, You must not work on Sunday, because to do so is to break down to that extent these Sabbath laws, which are

made for the benefit of our citizens. The greatest good for the greatest number must be the motto of the State.

If you say that the State has not the right to make and to enforce these Sabbath laws, then you strike a terrific blow at the Sabbath. We are sorry to see the Courier lending itself to such business.

But is it claimed that the Seventh-day Adventists have the right to observe any day they choose as the Sabbath? So they have. That is not the question. The question is whether they may work any day they choose. But you say they are a religious sect, and the State is interfering with their religion when it tells them what day it must observe as the Sabbath.

We reply (1), As we have shown, it does not tell them any such thing. (2) That is what the Mormons said when the State began to object to their polygamy. But the State took the position that polygamy was a menace to the public good and so needed to be suppressed. And it was. Does the Courier think the State did wrong? It seems to us that the laws of which the Seventh-day Adventists, seconded by the Courier, complain, rest on the same basis as the laws against polygamy—that is, the public good.

## A Picture.

While attending the Associations last year I reached one after a long and tedious journey on horseback. When I got on the grounds I saw many nice buggies and wagons, from which good strong horses had been taken. The body was in session and the letters were being read. If I mistake not there were thirty-four churches, representing a membership of nearly 4,000. The letters showed only \$9.21 given for all mission purposes for the entire year. After the letters were read there were several sermons, out of which I did not get much. The brethren wanted me to preach, but I declined, telling the brother who asked me that I had rather talk on the subject of missions. But as another brother consented to preach we had more preaching. The second day they still wanted preaching, and I was asked to preach. I got up and stated that as we had come to the Association to transact the Lord's business I would prefer to talk on the subject of missions. An old brother who seemed to be a leader among them got up and said he "would like to know what the Lord's business was if preaching was not the Lord's business. I move we have preaching," said he. I saw I had to preach or quit. So I said, "All right, brethren; I love to preach." The crowd was so great I was asked to preach out in the grove. I did so, and I have never spoken to so many people at once. They said there were 3,000 or more. A stand had been provided for the speaker. While they sang the great multitude gathered about the stand. Among those who came was one of the most beautiful girls I have ever seen. She had large brown eyes with a splendid suit of jet black hair, and her form seemed perfect, notwithstanding the gaudy clothes she wore. She got a seat far from the front of the speaker, and while they sang and the congregation gathered she—the pretty girl—sat there and dipped snuff! My me! She was not pretty one bit. The sight almost made me sick. But when I began to preach this girl soon got interested, and the snuff brush got somewhere, I do not know where. Soon I noticed tears in her eyes. She drank in every word of my sermon, which was one hour and twenty-eight minutes long. I don't think I ever enjoyed preaching more in my life. Never before did I see people seem so hungry for the Word of God. Many all over the congregation wept. While I preached I could not help putting in words for the cause of missions. As I went on God helped me. When I closed I asked if anyone wanted to be prayed for. I suppose near 200 arose. After the prayer, while they sang, there was great rejoicing and shouting. Many came forward to shake my hand. After quiet was restored dinner was had on the grounds. When I had eaten, and while sitting in the shade of a large oak, the pretty girl passed with a big, strong, manly fellow (with a big red handkerchief about his neck for a

collar), holding her hand in his. He seemed as happy as happy could be, and she did not seem to be very mad. Now you are laughing at this, yet as I think of the scene, and remember what strong, healthy people they were, my heart grows sad. This girl of whom I write, with many of her native mountain sisters, have great responsibilities on them. They only need the right kind of Christian education. If this girl were put into a first-class Baptist female school for a few years, she, I believe, would be fitted to fill most any sphere in life.

At this same Association were many bright looking girls and boys, but no one seemed to be trying to lift them up. Their preachers, who are good, true men, have never had the advantage of an education and they do not know the value of it. Brethren, sisters, will you help to give them a chance. There are two ways you may help: (1) Try to get them to enter at once one of our best Baptist schools. (2) Give of your means to help support them while in school. You might endow a scholarship in one of these schools which will be doing good all through the years.

W. Y. Q.

## Rev. B. Fay Mills.

We stated some time ago that Rev. B. Fay Mills, the noted evangelist, was regarded as having become unsound on the atonement. Recently he was asked if he had identified himself with the Unitarian denomination, which denies the divinity of Christ. His answer, as the Watchman says, is "not so satisfactory as one could wish." He writes to The Congregationalist that he thinks that the action of the National Unitarian Conference at Saratago two years ago, in stating that the only platform of Unitarians is "the religion of Jesus as summed up in love to God and love to man," "ought to comprehend us all," and he asserts that "on this, their only acknowledged platform, the Unitarians merit the most hearty expression of fellowship from all who are worthy to bear the name of Jesus." The Congregationalist answers Mr. Mills' question whether this statement is a bar to his fellowship with the orthodox ministers in the following admirable terms. It says: "An endorsement of its platform, 'The religion of Jesus as summed up in love to God and love to man,' would certainly not disqualify one for membership in the orthodox Congregational ministry, but satisfaction with this platform, and this alone, in the Unitarian understanding of it, which is what Mr. Mills here endorses, would disqualify. No orthodox Congregational council, we believe, would advise ordination or installation, or accept into fellowship a man who presented this as the sole statement of his belief."

The Watchman adds: "It is for this reason that Mr. Mills' reply to the original question is not satisfactory. There are two points at issue. Does he accept the Unitarian platform in the Unitarian sense, and does he present this platform as the sole statement of his belief?"

As we stated some time ago in speaking of Mr. Mills, when a man becomes unsound on the doctrine of the atonement it affects his whole theology, and there is no telling how far he will go. In fact the only logical place for him then is in the ranks of the Unitarians.

## Rev. M. Vann.

It is with the greatest regret that we chronicle the death of this distinguished negro preacher. He died at his home in Chattanooga on July 27th at the age of 37. The cause of his death was nervous prostration brought on by overwork in connection with the recent meeting of the Negro Baptist State Convention at his church. He had upon him the double duties of pastor of the church and president of the Convention.

Bro. Vann was born in Madison County, this State, in 1860. He graduated at Roger Williams University in 1881. For several years he was superintendent of missions for the colored people in Tennessee and accomplished a great work in that position. Since 1894 he has been pastor of the First Baptist Church, colored, Chattanooga. During that time the membership increased from 175 to 650, about \$11,000 or \$12,000 was secured

by him for the church, and the debt upon it was reduced from \$13,500 to \$8,000, and about \$4,000 was expended in improvements upon the church.

He was president both of the Negro Baptist Convention of Tennessee and also of the Negro National Baptist Convention.

Bro. Vann was very popular among his white brethren. He used frequently to attend our Conventions, both the State and the Southern Baptist Conventions, and his speeches on those occasions were always greatly enjoyed. He was really one of the most eloquent speakers we ever heard. It was said by many that his speech before the recent meeting of the Southern Baptist Convention at Wilmington was the finest speech made there. The last time he appeared before a white audience was at the meeting of the B. Y. P. U. A. in Chattanooga. Though complaining of feeling very tired he made a splendid speech.

Vann might be called the Henry Grady of the colored people. The parallelism between him and Mr. Grady is rather striking. They were both of pretty much the same build. Both were very eloquent. Both were evangelists of a better understanding—Mr. Grady between the South and the North, Vann between the negroes and the whites. Both died what seems an untimely death, and both were about the same age when they died.

We take pleasure in thus honoring the memory of this negro preacher. We are sure the white Baptists of Tennessee and of the South will regret very deeply to learn of his death and will feel like dropping a tear over his grave.

## Baptized Babies.

Dr. E. E. Folk, editor of the BAPTIST AND REFLECTOR, in a notice of the "Growth of Christianity in the United States," based on the figures given in the Independent, says: "As to the number of Catholics in the United States, the whole Catholic population—men, women, children, saloon-keepers, and all—amounts to about 10,000,000. As to whether their communions is a disputed question, if there is any dispute on the question it is between Baptists and Methodists. The former affirm, the latter deny. We leave it to Bro. Folk to say who is in position to give the correct answer. The Methodists do not count baptized children among their communicants. We make this statement flatly."—Christian Advocate.

We were glad to see the above statement and take pleasure in laying it before our readers. May we be permitted, however, to ask Dr. Hoss several questions:

Do baptized children ever become communicants in the Methodist Church? If so, at what age? Is any other ceremony required to make them communicants? If the baptism of infants does not make them communicants in the Methodist Church, what is the use of it? What is its purpose? Baptism comes before the Supper, does it not? If those who have been baptized are not allowed to partake of the Supper, what state are they in after being baptized? Are they members of the church? If so, do you refuse the Supper to your own members? If they are not members, what good does it do to baptize them? We ask these questions for information and should be glad to receive an answer to them.

## Tithing Anise and Cummin.

In the Gospel Advocate of recent date Dr. David Lipscomb has an editorial on the subject, "Essentials and Expedients in Religion," in which he attempts to make the distinction between what he regards as essential and what as expedient. In other words—as according to the theology of Dr. Lipscomb he believes that whatever is essential in religion must be done in order to secure the salvation of the soul—if the organ is used simply to give the keynote of a song it will be all right, but if it continues playing through the song service the person who plays it, and we suppose the whole congregation, will be in danger of eternal damnation. Dr. Lipscomb thinks also that the tuning fork is allowable as an expedient to give the keynote in starting the song service, but that it is not an essential part of the service. It seems to us that this is tithing anise and cummin. It is a slavish adherence to the letter of the law like that of the old Jews, which caused them to make fine distinctions between words. It is to such things that a person is driven when he starts

out on the principle that salvation is a matter of obedience. Religion then becomes a matter of forms and ceremonies and external observations; in short, a material instead of a spiritual religion.

## Mob Law.

On account of several lynchings which have occurred in Georgia lately the ministers of Atlanta have become aroused on the subject. Several of them recently preached sermons in condemnation of mob law, among them Dr. W. W. Landrum of the First Baptist Church. We believe that if we could have trial and conviction by due process of law at once there would not be any trouble about mob law. The whole trouble really started with the law's delays. And besides, our courts of justice are too often, through technicalities, made courts of injustice. Let justice be meted out to every criminal surely and speedily and you will hear no more of mob law, as is the case in England.

## PERSONAL AND PRACTICAL.

—One of the best laymen in the church at Jackson is Bro. J. C. Edenton. It was quite a pleasure to see him in our office last week. We wish there were a thousand more like him in the State.

—Rev. R. M. Faulkner called in the office the other day, after the meeting of the Concord Association, which he attended. He is one of the best colporters in the State, and besides is a most excellent preacher.

—As we have stated before, we are glad to have other papers copy from our columns. We insist, however, that we think they ought to give us credit. Here is a paper with one of Dr. Hawthorne's sermons copied bodily from our columns without the least credit.

—It was quite a pleasure to see in our office last Monday morning Mr. and Mrs. A. H. Faulkner of McMinnville, with their little boy, Haniel. They are not only among the best members of the Baptist Church in McMinnville, but we do not know any more active and consecrated Christians anywhere. The world does not hold many better people than they are, if any.

—The American Baptist Flag mentions the fact that the Mississippi Convention passed resolutions demanding the resignation of Dr. Whitsett from the Seminary. It utterly ignores the fact, however, that the same Convention passed resolutions by a vote 101 to 16 condemning "Martinism," one chief exponent of which is the editor of the Memphis Department. Why not give all the news, Bro. Hall?

—Count Von Moltke once said: "Beer is far more dangerous to Germany than all the enemies of France," and he was right. The same thing may be said of our American saloon. It is a far more dangerous enemy to America than all the armies of England or of Spain or of Japan. And it is all the more dangerous because insidious. It is sapping and undermining our American manhood physically, mentally and morally.

—Rev. A. L. Davis offered his resignation as pastor of the Baptist Church, Columbia, last Sunday, to take effect the 1st of October. Bro. Davis has done a fine work at Columbia, the church having grown largely during his ministry of about four years there. He is a fine preacher and a noble Christian man. We do not know where he will decide to locate. We hope, however, that we shall be able to keep him in this State. He is one of our most valuable men.

—The Baptist Review of Little Rock, Ark., has the following to say: "We must commend the spirit and the ability with which the BAPTIST AND REFLECTOR replies to Dr. C. C. Brown's semi-humorous and highly flattering recital of the weakness of Baptists at the Northern Anniversaries at Pittsburg in May. Dr. Brown is from South Carolina, and ought to have done differently, but it is currently reported that he was in his habitual frame of mind in making the speech."

—Dr. F. M. Ellis, whose recent death in New York was so deeply lamented by the Baptists of the North and South alike, set aside in his will a large part of his fine library to be distributed to the frontier missionaries under our Home Board. He left this design

ation of the books to the Board, and the matter is now being arranged with his executor. This gift is all the more appreciated as Dr. Ellis was not living in the South at the time of his death. It shows the kind feeling which he had for the Southern Baptists, and will cause their love to go out for him all the more warmly.

—Germany has been regarded as not only the home of higher education, but of advanced theological thought. It is a significant fact, however, that the number of students in the various universities where extremely liberal views in theology and Biblical criticism are taught has declined from 4,527 in 1890 to 2,956 in 1896, while at the same time at Griefswald and Erlangen, where the old orthodoxy is still taught, the number of theological students has increased. The Watchman says there are signs of reaction in the land of Luther, and it is in the direction of more positive evangelical teaching.

—The Home Field comes to our desk again after a suspension of a year or more. It is quite readily published. The price is 10 cents per year; 50 copies or more to one address 5 cents per copy per year. This is certainly remarkably cheap. We had hoped that the Board would find the use of our weekly papers sufficient. On this point, however, the Home Field says: "The exclusive use of the weekly denominational press has not, in either of the efforts we have made, proved entirely satisfactory. We have been compelled, especially in some States, to supplement it by the distribution of a large number of circulars, tracts and literature in other forms."

—The editor of the Southern Baptist, published at Bryson City, N. C., who is a bitter opponent of our Board plan, says in reference to Theological Seminaries: "Personally, we would be glad if all we have were blotted out of existence, and it made impossible to ever start another one while the world stands." When the Religious Herald called attention to this remark the editor said: "We have a considerable constituency of sympathizers with the views expressed with regard to Theological Seminaries." We wonder how extensive is such a feeling. Surely the antagonism to Dr. Whitsett has not gone that far. We should be very sorry to think that it had.

—Dr. E. B. Andrews, President of Brown University, was an ardent champion of the free coinage of silver, advocating it both privately and publicly. This gave offense to a number of his supporters, and it was said that some rich men who were thinking of making some large gifts to the University refused to do so on account of Dr. Andrews' views. The trustees requested Dr. Andrews to discontinue his teaching on that point. Dr. Andrews replied by tendering his resignation as President of the University, saying that he declined to surrender "that reasonable liberty of utterance" which his predecessors, his faculty, colleagues and he himself had hitherto enjoyed, and "in the absence of which the most ample endowment for an educational institution would have but little worth."

—The Journal and Messenger is mistaken if it supposes that we apologise for lynching. The editor of that paper has certainly not read the columns of the BAPTIST AND REFLECTOR very closely for some years past if he has got such an impression. No paper in the South has spoken out more frequently or more strongly in condemnation of lynching than have we. Nor do we believe that the mere fact of attaching the death penalty to the crime of rape will be sufficient to prevent lynching. In addition to that, the law must be enforced. The punishment must be meted out surely and speedily to the criminal at the hands of the law. At the same time, however, we are sure that attaching a penalty of twenty years in the penitentiary to the crime of rape, as is done in Ohio, will not only not act as a deterrent to prevent rape, but it will be an incentive to lynching when such a crime occurs, as in the case of the Urbana lynching. The people all felt that the penalty attached by law was entirely inadequate to the crime. The death penalty for the crime of rape enforced surely and speedily at the hands of the law, in our belief, is the best remedy for lynching. We would suggest to the Journal and Messenger that, instead of devoting so much of its space to lynchings in the South, it should give some attention towards trying to secure an amendment of the laws of its own State, which are an outrage upon civilization and a standing inducement both to rape and lynching; it might accomplish more good, on this principle, that the best way to keep the streets of Jerusalem clean was for each one to sweep before his own door.



## THE HOME

### The Best Mothers.

The best of mothers, like poets and artists, are born and not made. The real mother element exists in most women, but not in a high degree in all. Many have it who have never honored any man by taking his name. There are others who stand as wife and mother who lack the true mother nature. Its qualities make her fruitful in devising means for the relief and comfort of the dependent ones. It enables her to watch and work longer than others. Her love for the helpless is her life, and she goes on loving and asking nothing in return. However reckless and wayward the child, her "heart is not hard," and she says, "How often would I have gathered you as a hen gathers her chickens under her wings." I remember seeing a nervous, irritable boy stand before his invalid mother's chair, when in a tender, penitent mood, and this colloquy ensued: "Mamma, you love me when I am good?" "Yes." "You love me when I am naughty?" "Yes." "But you don't love the naughty?" "No," she replied. I see now the mother's pale face radiant with affection. This quality of unselfish, forgiving love makes women most preeminently successful as teachers, nurses, and in all manner of philanthropic work. I know many maidens who have made most excellent mothers. A friend of mine, a physician, has adopted half a dozen children and brought them up to be useful men and women. Another lady of wealth began with nieces and nephews who were orphans, and when they were matured she gathered in other dependent ones. A lady, who served as physician in an orphan asylum, in speaking of her work there, said, "The children need mothering more than medicine when they are sick, and so I stay with them day and night when I can be spared from my other duties, cuddle them during the day and take them into my bed at night."

One day my husband, standing in the bay window overlooking a shady lawn, surprised me by saying, "There is a normal ma." "What?" He replied again, "There is a normal ma." Being curious as to what had called forth this quaint expression, I too took a look, and saw a beautiful, delicate young lady in a hammock surrounded by a group of children quietly listening to her instructive talk. I feared they might tire her, but she assured me they never wearied her, for they went quietly away before she was overtaxed. Her delicate health had led her to decline marriage, but she is a real mother to many children.

Mothers do not always magnify their office, the trend of their nature being superficially trying to make their children showy rather than substantial. In contrast to such stands the poor rheumatic mother who wanted to leave the sanitarium before she was sufficiently recovered for service in her home, and when I urged that she was not able yet to work, she replied: "But a mother's breast is warm over her children

when she cannot do anything for them."

The element in question is not confined to women, though more common among them than among men. We sometimes see the tender, unselfish quality more prominent in the father than in the mother. I remember about a good old doctor and great lover of babies, who would take the tiny infant on his broad hands and walk to and fro, watching its motions, listening to its cry, and then decide whether it was overfed or underfed, colic or a tight band that had caused the wail. We say "love is blind." I think it often gives an added light, and sees better than those with the best eyes. Those who love babies best see their needs soonest. We may get suggestions from lecturers, from books, but love interprets symptoms and tells the time to apply the wisdom of the schools.

There has been much said about antenatal influence, and there is still much that is not well understood. The qualities of father and mother are so mixed as to make a sort of sheeny, sometimes; in others it lies in distinctive lines, and we say, "There is a streak of the father," and "There is a streak of the mother." Then, too, our knowledge of the laws of heredity are still incomplete. We do not know how far up the ancestral lines our children may climb for

their prominent traits. In infancy and early childhood our little ones may seem as clay in the hands of the potter. Their happiness and love are largely under our control. Wisely fed, comfortably clothed, ardently loved, all goes on well, usually, with mother and child. Then we may make them happy, but by and by they will go beyond our power to make them so.

Views, tastes, desires will develop of which we never dreamed. The mother says, "I never saw the like in my family." The father affirms the same. We have a new combination of characteristics.

Then comes the time when the mother needs to be "wise as a serpent and harmless as a dove," if she is to keep her hold on her children. You want them to go your way. They want to live an independent life. A father wishing to restrain his little boy said, "I have learned by experience that that is not a good way." "Well," said the little one, "I want to learn in the same way you did."

Florists have what they call a "sport," a specimen with a new shade, new shape, which they set apart, and a rare and choice variety is the result. Your children, seemingly wayward, may be a new variety in your family. We cannot mold the views, the wishes of our grown-up children. If they have

strength of character they will have an individual life, and not be simply an echo of that of their parents.

We mothers are often like the old hen that sat on the ducks' eggs, and when they were hatched the ducklings took to water, and she clucked and cackled, and spread her wings and raised her feathers all to no purpose; they were safely in their native element, the nearest pond. Let us hope when our ducklings stray into strange pastures or untended waters that they will return safely to land and be all the wiser for their wanderings. By this I do not mean that we should not watch and pray, and try to guide them in what seems to us the best way, but we had better not hold them so tightly that they will break away from us and lose all sense of our loving sympathy. *Rachel B. Gleason, in Journal of Hygiene*

A noble little fellow was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said one of his companions, "for if your father should find out that you had taken them he is so kind that he would not hurt you." "That is the very reason," replied the boy, "why I should not touch them. It is true that my father would not hurt me, yet my disobedience would hurt my father, and that would be worse than anything else." — *Buds of Promise*

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## YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor,  
115 East Second Street, Chattanooga, Tenn.,  
to whom communications for this department  
should be addressed.—Young South Motto:  
"Be ye as ye would be received."  
Our missionary's address: Mrs. Jessie May-  
nard, 62 Sakai Machi, Kokure, Japan, via  
San Francisco Cal.

Mission subject for August, *The Home Board*.

"Thou shalt love thy neighbor as thyself."

### Missionary Catechism.

1. Who make the Home Board?
  2. Where is it located?
  3. What is the extent of its territory?
  4. What special work is done in Baltimore, St. Louis and New Orleans?
  5. What is our duty towards the Home Board?
  6. In which field of this territory are you most interested?
  7. What do you consider encouraging in this line of work?
- Who will answer these questions by August 15th? L. D. E.

### A Glimpse of a Japanese Sunday-school.

Dark and close within, a pouring rain without. Moreover, it is Sunday just preceding the second, or Old New Year of Japan, for which preparation is being made in many homes which are loyal to Old Japan. And still another reason for its not being a hopeful Sunday for work: The Emperor, Donagor, who died some weeks ago, has not yet been buried, and until that is over some of the parents will feel that they are not properly honoring the Emperor if they permit their children to attend the "foreign religion house."

Still there are some faithful little hearts among the fifty who attend the Sunday-school, and twenty of these more fearless ones are soon here, trudging through the rain upon their high wooden geta, and coming in with bright, happy faces. The weather without is the same, but it is certainly more sunny within.

Nearly all the children have a little piece of colored paper, which they are soon busily, and not very quietly, studying. These are their text cards received last Sunday. You will want to know what they sing. I wonder what you would make of those strange marks upon that large white sheet of paper hung upon the wall. Shall I translate? "Around the Throne of God in Heaven." Now we will exchange that for another. "Wash Me and I Shall be Whiter than Snow."

And now, "When He Cometh to Make Up His Jewels." How heartily they sing! As we listen, the prayer goes up, may they indeed be "washed" and placed among His "jewels." The lesson last Sunday was, "Samuel;" today, "Saul." Above everything, you know, we want to teach them of Jesus. Our lessons, until recently, have been only of His life, but now we will talk to them of some of our Bible characters, and yet in each lesson my teacher, a bright, young Christian woman, has succeeded in going back to Jesus. They listen so eagerly to the story of Saul, but they do not like him so well as Samuel. "Why not?" "He becomes wicked as he gets more powerful." "Then, while he is the better to be, one whom God raises up to be a teacher of truth to the people, or a king?" Some of the boys, "A king!" some, "A prophet." One Christian boy, "It is better to be a Christian than either." All of the girls agree that it is better to be a good man than a great man. "Well, now, if that is so, how will

you become a good man or woman?" "By being good children." One boy says, "By studying hard." This is the means of acquiring fame held out to every Japanese boy by parent and teacher. "But how are you to become good children?" There are many answers: "By not quarrelling," "by obeying parents," "by obeying God." "Will anyone give the one true answer?" It is a time of suspense—what is that little girl saying about being "washed?" Ah, children, she has it. "Jesus will wash our sins away." And now a boy adds, "If you don't believe that he is God's son he won't." And now the way is open for a few brief, pointed words, and a verse of the same hymn sung before, "Wash Me and I Shall be Whiter than Snow." Then their texts are read, more distributed to them. A memory song (they are memorizing many), the Lord's Prayer in concert, and our accustomed closing song, "Ah, You are" (Yes, Jesus Loves Me), and with *amen* and *arigato* they pass out, the older ones remaining to the preaching service, which will be held in a few moments.

BESSIE H. MAYNARD.

### Young South Correspondence.

I am sure you will enjoy this little bit of our dear missionary's experience. I am enabled to give it to you through the kindness of a dear friend of the Young South in Nashville. Do you not feel almost as if you had been in the Sunday-school in far-off Japan, where Mrs. Maynard is so busy doing our work? Will it not make you more in earnest than ever in doing our part on this side the big ocean? Oh! I trust it will bear fruit in your heart.

I have some lovely messages for you today. Are you ready?

The first fills my heart with sympathy. It comes from Sweetwater:

"Lillian and Joe send 10 cents for Mrs. Maynard. I hope this will reach you, as I sent you early in June for the orphans the coins used in closing the eyes of my darling baby boy, Frank, whom the angels took home May 25th, when he was eighteen months old. We fear it failed to reach you. We are lonely without our baby, but we rejoice that he is safe at home."

MRS. M. L. BLANKINSHIP.

I am sure this sad news never reached me. I feel too keenly for a bereft mother to forget her sorrow. I have looked over all the June record, and find no trace of the offering in the dear dead baby's name. I am so sorry it went astray. May God comfort these dear friends. Thanks for this help.

And next comes our faithful Antioch friends:

"We are so glad to have another letter from our missionary, for it brings us so closely in touch with her to read her bright, hopeful words. May God ever bless her work in Japan, and the little we are able to give to the good of some poor soul."

ANTIOCH HOME BAND.

We are so much encouraged when the same workers cling to us month after month. May these be blessed in all they do for the Master's sake.

Our young mountaineer does not forget to send us \$1 from his desk in the Chattanooga Savings Bank. May he grow to be a president in time.

Jackson comes next:

"Oh! how much I enjoyed Mrs. Maynard's last letter. How encouraging it should be to us! If she can work so faithfully in spite of so much difficulty, and write to us so cheerfully, should we not bestir ourselves, and never give up until we raise every cent of her salary, not even in the sultry days of July and August. I am certain all of the girls agree that it is better to be a good man than a great man. Well, now, if that is so, how will

## IVORY SOAP

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lary Society of the Second Church of Jackson is raising money to buy a suit of clothes for an eight-year-old boy at the Orphanage in Nashville, and we are getting along very well, too. We hope to send it on in August. I enclose 50 cents for Mrs. Maynard, which I earned by clerking in my father's grocery."

FANNIE HALL.

We are so glad Fannie is not discouraged, and so much obliged for this proof of that fact. She will have received the literature before she reads this. May it do much good as she scatters it abroad.

Then comes this faithful Sunday-school class:

"We send again 80 cents for Mrs. Maynard. We were so glad to read her sweet letter, and we feel more determined to help in the great work for our blessed Master."

PRIMARY CLASS, HENNING S. S.

Here a little, there a little! Oh! how it would sum up if there were lots of classes, sending up regularly each month like this one. God bless the giving to each little giver's heart, and the teacher who leads them in this good way. We miss grand opportunities when we fail to teach missions in our Sunday-school classes.

Here's one to add to the list of those who do not fail to scatter missionary seeds:

"Enclosed please find \$1 for Japan from Class No. 6, Martin Baptist Sunday-school. We give the collection of every fourth Sunday to missions."

JOSEPH NOWLIN, Teacher.

That's the way to do it. What other teacher will try Joseph's plan? By the way, can she give us tidings from our friends, Nellie and Nilwon? They are staying away too long. We miss them sorely.

Here's from a new friend from a new place, "Little Doe." We are so delighted to welcome her, and so sorry her previous effort to reach us failed: "Please find enclosed \$4 for Mrs. Maynard. I am greatly interested in Mrs. Maynard's work in Japan, and though a stranger, want the pleasure of joining you all in this great and noble work. I have been in poor health for almost four years, but indeed I am glad to tell you that I can go out a little now and visit my friends. It is through the great kindness of my friends that I am able to send you this offering. I want to thank them here for helping me to make this collection for our missionary. May the offerings and the prayers of the Young South enable dear Mrs. Maynard to lead many into the light of our Savior's love! I wish 'Earnest Willie' would write us a letter sometime. I have one of his books and I like it so much."

CORA A. SHOWN.

How sweet a work for a sick girl to do! Will not the well ones imitate her? "Earnest Willie" was in Chattanooga at the great Convention. I wish he would tell us about that, and the impressions made on him. Thanks for so grand an offering! A few more like this will give us our missionary for June and July. That is our aim now. We hope to hear often hereafter from Little Doe.

And now comes our Granberry Band again: "Here we are after so long a time. We sent an offering in April but never saw it acknowledged. Divide this between Japan and the orphans."

GRANBERRY BAND.

I hope it was a check you sent, and no harm done by my not receiving it. I find no record of it. Thank you very much for trying again. You will find your names in the "Receipts." Come again soon. There was \$1.35 in your letter, 5 cents more than you accounted for.

Here are our dear Texas friends again. We are so glad the Lone Star still shines for us:

"Enclosed find \$1 which Grace sends for Japan. We have not had the pleasure of reading the Young South for sometime, but have not lost interest in its work. Grace made her money by the sale of her missionary chickens. Helen hopes to have her dollar soon. We have been blessed with good crops this year in our part of Texas, and we hope missionary money will be more plentiful."

MRS. MOLLIE TINSLEY.

That's good reasoning. The more God gives us the more we give to His cause. We are so glad you do not forget us, though you are so far away.

Dr. Folk is just a little fearful that some one will misunderstand my calling the "colors" of the B. Y. P. U. A. "barbaric" in a recent issue, and I hasten to assure you that I only meant "gay" or "gorgeous." The bright blue and yellow, streaming wildly with the brilliant red and green, did not exactly suggest the aesthetic tendency of the twentieth century, but I like breaking over the rules of art sometimes. A return to nature is good for us all, and these tints mingle in gardens and in the skies. I beg pardon of all concerned for calling them "barbaric," and I won't do so ever again more.

Now, what do you think I'm keeping for the last? Hold your breath! Stretch your eyes wide! Here it is from Doddoburg:

"Please find enclosed TEN DOLLARS IN GOLD. Give \$2 to the Orphanage debt, and the remaining \$8 to our missionary with many prayers."

YOUR UNKNOWN FRIEND.  
Is not that a grand ending? How

is not that a grand ending? How

is not that a grand ending? How

## PIMPLY FACES

Amplifier, blotches, blackheads, red, rough, oily, itchy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world as well as perfect and sweetest for toilet, bath, and nursery.

## Cuticura

Kept throughout the world. For Sale by Dr. J. C. Cuticura, 100 N. 3rd St., Boston, Mass. How to Identify the Skin, and BLOOD HUMORS CUTICURA REMEDY.



much that helps on the good work! Thank you, dear friend. God knows you. He will reward you.

Ponder well the "Receipts" for this past four months, and make up your mind to do your full duty in August, because Mrs. Maynard is ours for April, May and June. Affectionately,  
LAURA DAYTON EAKIN.

#### Receipts.

First quarter's offering	\$114 30
July offering	4 02
<b>FOR JAPAN</b>	
Lillian and Joe Blackenship, Sweetwater	10 50
Antioch Home Band	10 00
Jerome Padgett, Lookout Mountain	10 00
Fannie Hall, Jackson	10 00
Primary Class, Hocking Baptist S. S.	10 00
Cor. A. Shreve, Little Doe	10 00
Shirley Burrows, Granberry	10 00
Alberto Burrows, Granberry	10 00
Franky Burrows, Granberry	10 00
Jessie Burrows, Granberry	10 00
No name, Granberry	10 00
Grace Finley, Texas	10 00
Unknown Friend, Dodoburgh	10 00
Class No. 6 Martin Baptist S. S.	10 00
<b>FOR ORPHANAGE SUPPORT</b>	
Spurgeon Burrows, Granberry	10 00
Alberto Burrows, Granberry	10 00
Baby James Burrows, Granberry	10 00
Jessie Burrows, Granberry	10 00
<b>FOR ORPHANAGE DEBT</b>	
Antioch Home Band	10 00
An Unknown Friend, Dodoburgh	10 00
<b>Total</b>	<b>\$317 07</b>
<b>From April 1 to July 31</b>	
Orphanage Support	\$151 72
Orphanage Debt	7 30
James C. Warner Fund	10 21
Colportage	9 40
State Missions	4 50
Cuba	1 50
Mexican School	1 00
Foreign Board Debt	1 00
Postage	54
<b>Total</b>	<b>\$317 07</b>

A lamp does not burn very well, and eats its head off chimneys, unless you use a chimney made for it.

Index tells.

Write Macbeth Pittsburgh Pa

#### RECENT EVENTS.

Rev. W. J. Bolin of Fulton, Ky., has accepted a call to the pastorate of the church at Mt. Sterling, Ky. He is a good man and a fine preacher.

We are indebted to our friend, A. J. Carver of Hermitage Station, father of Prof. W. O. Carver of the Seminary, for a basket of fine fruit, including grapes, apples and tomatoes. The apples are of a peculiar variety, grown only in the neighborhood of the Hermitage, and are very nice.

We enjoyed having a call from Bro. F. S. Yeager of Chattanooga last Tuesday. He has been Assistant United States District Attorney for several years. He had just been on a visit to his brother, Prof. F. S. Yeager of Georgetown, Ky. He reports things pretty warm in those parts about now.

The Western Recorder says that it did not simply ask the "Purchase Brethren" to Georgetown, but asked them to attend along with the Mountain brethren, the Blue Grass brethren and the "Pennyville" brethren. The Recorder says that only two of the "Purchase Brethren" were present at Georgetown.

We were glad to see Prof. R. A. Kimbrough of the Southwestern Baptist University in the office last week. He was just out of a meeting at Hickory Valley, in which there were ten additions to the church, seven by baptism and three by letter. Bro. Kimbrough is not only a fine teacher, but a popular preacher.

We have been glad to have the following visitors in the last few days: J. C. Martin and W. T. Hughes of Holcombe, Mo.; W. C. Bernard of Sherman, Texas, who is now with the North Texas Baptist, and Rev. W. C. Cleveland of Elkton, Ky. Bro. Cleveland was, however, hardly a visitor, as he seems like home folks.

We publish on another page a note from Rev. E. C. Faulkner, stating that he has resigned the pastorate of the church at Seary, Ark. Bro. Faulkner was for about fourteen years, we believe, pastor at Ripley, in this State, and did a noble work there. We should be very glad to see him recalled to Tennessee. He is one of our most valuable men.

Dr. W. A. Clarke has recently purchased the interest of Mr. L. A. Jones, business manager of the *Arkansas Baptist*, and is now sole proprietor of the paper. The position of business manager has been assumed by Miss May Clarke. Bro. Jones has returned to his home, in Indiana. We regret to lose him from the South. We wish for Bro. Clarke continued success in his work.

Through the kindness of Dr. E. E. Chivers, General Secretary of the B. Y. P. U., we have received a copy of the calendar, giving in tabular form a complete view of the prescribed work of the Christian Culture Courses for each week in the year. For those who are studying these courses such a calendar is of exceeding value. It is published at 25 cents a copy, and can be obtained from the B. Y. P. U. headquarters, No. 224 Dearborn street, Chicago, Ill., postpaid on receipt of that amount.

Dr. J. B. Turpin has resigned the pastorate of the First Baptist Church, Americus, Ga. The *Americus Evening Herald* says of him: "It can be truthfully said that no pastor of any church, probably, has ever had so strong a hold upon the community as Dr. Turpin. Church people of other denominations and non church people admire and love Dr. Turpin." It is not yet known where Dr. Turpin will locate. He is a fine preacher as well as a popular pastor and a genial Christian gentleman.

Rev. A. J. Diaz, M.D., the apostle to Cuba, has re-entered the service of the American Baptist Publication Society with a commission to the Spanish speaking people. He goes immediately with his family into Mexico, where he will act as a colporteur missionary, preaching from house to house and in public places as opportunity offers. It is expected that he will enter into heartiest co-operation with the workers of the American Baptist Home Mission Society and also of the Southern Baptist Convention. This movement on the part of the Society is expected to be of great service in reaching the Spanish people.

The editor of the *Baptist Layman* of Mississippi in his Convention personal has the following kind words, which are much appreciated, especially coming from the cultured Dr. Johnson: "The genial editor of the BAPTIST AND REFLECTOR attended our Convention and was much interested in the matters that most interested us. A brother said to him in our presence: 'Yours is the best Baptist newspaper published in the South.' We did not contradict him, because Folk was a visitor in Mississippi and his paper is an admirable one; and really the brother came as near to the truth as men usually do. He only needed to add, 'except the Layman,' to have the thing right."

We have received a circular from Louisville for publication, the substance of which we give as a matter of news. Soon after the meeting of the Southern Baptist Convention an article appeared in several Methodist papers signed "W. N. M.," purporting to be written by a Methodist and rejoicing over the action of the Board of Trustees at the Convention in regard to the Whitsett matter as being a victory for the Methodists. This article was extensively copied and

commented on by Baptist papers in the South and was made the occasion for some very bitter remarks against Dr. Whitsett. A committee of Baptists in Louisville, composed of Messrs. M. C. Peter, John S. Long, C. C. Early, T. H. Wayne and J. T. O'Neal, secured the original manuscript of the article. It was written on the typewriter, but there was a note at the bottom of it in the handwriting of Mr. J. H. Eaton, son of Dr. T. T. Eaton. They invited him to a conference and asked him about the article. At first he evaded their questions, but afterward he acknowledged himself as the author of the article. He said that he wrote it to teach the Whitsett side a lesson as to writing "from a Methodist standpoint," and stated that his father knew nothing of his having written the article. This also Dr. Eaton said to the committee, and in an interview he agreed to publish in full the circular in this week's *Western Recorder*. The editor of the *Central Methodist*, one of the papers in which the article first appeared, stated that "Dr. Eaton, on the appearance of this letter, ordered twenty-five copies of the *Central Methodist*, and a few days later Dr. Harvey ordered fifty copies. I thought this rather unusual." Mr. J. H. Eaton charged that the committee had made him a proposition to suppress all the evidence in their possession as to the authorship of the article on condition that his father, the *Western Recorder* and himself should cease all opposition to Dr. Whitsett, but that he had declined it. The committee denied, however, that they had made him any proposition, and said that their appointment was "for a conference as to the best means of handling an ugly situation." We have given the essential points in the matter in as impartial a manner as possible. We make no comments.

#### Catarrah Cannot be Cured

With LOCAL APPLICATION, as they cannot reach the seat of the disease, Catarrah is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrah Cure is taken internally and acts directly on the blood, and mucous surfaces. Hall's Catarrah Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonic known, combined with the best blood purifier acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrah. Send for testimonials, free. F. J. CHENEY & CO. Proprietors, Toledo, Ohio. Sold by druggists, price 75c.

#### Clinton Notes.

As has been stated in your paper, the First Baptist Church of Clinton, at their regular business meeting the third Saturday in May, gave me a call to become their pastor, but the matter was never fully settled until last Sunday. I am now the pastor, and we are laying our plans for a vigorous and systematic work. I found the church somewhat disorganized, and in many respects the field was not inviting; but a people more anxious to do the right are hard to find. A decided improvement has already been made in every department, and the prospects are brightening every day. The people themselves are becoming greatly encouraged, and for this reason alone I have hope for the church.

Soon after I began work here I spent a few days in traveling over the town and taking a church census, which developed the following facts: Out of a population of 1,000 or 1,200 there are only about 250 that are members of any church. The churches represented in Clinton are as follows: Baptist church, 170; M. E. Church, South, 83; M. E. Church, North, 71; Catholic Church, 0; Presbyterian church, 5; Episcopal church, 3; United Brethren church, 2. By actual count it will be discovered that the Baptists out number all others combined. These things greatly encourage us. Truth will

prevail. We do not command so much material wealth as others, but the Lord and the people are on our side, and what more can we ask? For the present I will only preach for Clinton church twice a month, and the remainder of my time I will spend in evangelistic work, lecturing, etc., unless some other good church should desire my service.

Last Sunday marked an epoch in the history of our church. At the beginning of our morning service an important business meeting was held, which was adjourned to meet at 3:30 at the residence of Bro. Thomas Wallace, who has been a great sufferer for several months from inflammatory rheumatism, and is so afflicted as to not be able to attend church. He and his wife each related their Christian experiences to the church and were received as candidates for baptism. A few moments later it was my happy privilege to baptize Bro. Wallace in a box prepared for the purpose. The ordinance was witnessed by a large number of people and the scene was very impressive. Some of our good Methodist friends expressed a fear that he would die in the act, but God set his approval upon it by giving to Bro. Wallace an extra amount of strength for the occasion. I talked with him a few hours later and he was feeling good, and rejoiced in the fact that he had obeyed his Lord's command, and followed His example. Our services at night were the best since I have been here. The weather was very warm, but the congregation was large and the people were very attentive. I am preaching a series of sermons on Joseph, and the people are greatly interested. We hope to have a revival soon. Pray for us.

Success to the BAPTIST AND REFLECTOR.  
W. H. RUTHERFORD.  
Clinton, Tenn., July 24th

#### A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the BAPTIST AND REFLECTOR. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; and a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and state) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card as good as letter. Address Price Baking Powder Co., Chicago, Ill.

#### OBITUARY.

NOTICE—Obituary notices not more than 6 words will be inserted free of charge, but no compensation will be made for exceeding word and should be paid in advance. Count the word and you will know exactly what the charge will be.

HARRIS.—After a lingering illness, Sister Ursula, wife of N. C. Harris, died at her home near Howell, Tenn., June 5, 1897. In her death the Oak Hill Baptist Church has lost one of its most useful members. She was a devoted Christian, a faithful wife, and a tender, loving mother. She leaves a husband and four children to mourn her absence. May the God of grace and mercy comfort their hearts. The funeral services were conducted by Rev. E. McNatt; burial at the Glass grave-yard.

MRS. J. J. WHITAKIN,  
MRS. JOHN EPPS,  
J. E. CARROLL.

#### Concord Association.

Concord Association met Thursday, July 29th, at Mill Creek Church, about four miles from Nashville, and was called to order at 10 o'clock by Prof. A. J. Brandon, Jr., of Wartrace, Moderator of last session.

Concord Association is eighty-seven years old, and is the oldest Baptist Association in Middle Tennessee. It has had quite an interesting history, but was never so vigorous and never so full of missionary zeal as now.

The only Nashville Baptist churches which belong to this Association are the Central, the Centennial and the Seventh. All the others are members of the Cumberland Association.

Mill Creek Church, with which the Association met, is older than the Association. It is one hundred years old this year, and the centennial of its organization was celebrated on Saturday in connection with the session of the Association.

The present house of worship of the church is the second it has had, and is about eighty years old. During the war it was used as a hospital. The members of the church were scattered at that time, and the church went down. But about fifteen years ago, under the fostering care of the State Mission Board and through the efficient labors of Rev. S. M. Gupton, it was revived. Now it has 114 members. Rev. S. H. Price has been the beloved pastor for several years. He is a deep thinker and a strong preacher.

The house of worship has been improved and presents quite a neat appearance. On the wall over the pulpit are inscribed the celebrated words of William Carey, the first modern missionary: "Attempt great things for God; expect great things of God." Below this inscription on a blackboard is written: "1797—Mill Creek Baptist Church—one hundred years old in the service of the Lord—1897." Rev. G. A. Ogle, of Milton, Tenn., preached the introductory sermon before the Association.

He took two texts: "I can do all things through Christ which strengtheneth me," Gal. iv. 13, and "My strength is made perfect in weakness," 2 Cor. xii. 9. The sermon was full of thought and of spiritual power and was greatly enjoyed by the audience.

The reading of the letters showed the following facts: Twenty-four churches were represented in the Association, out of a total of twenty-eight. There had been 228 baptisms last year. The present membership of the Association so far as reported is 4,065. The total contributions last year were \$13,474.21.

The following officers were elected: G. A. Ogle, Moderator; J. H. Wright, Assistant Moderator; J. H. Pierce, Clerk; J. J. Blair, Treasurer.

The first report which came before the body was that on Foreign Missions. In the absence of the Chairman, Dr. Lofton, who had been compelled to leave, the editor was requested to read the report. He also spoke upon the subject.

The Association began work at 8:30 Friday. Devotional exercises were conducted by Rev. I. N. Strother of Cadiz, Ky., formerly pastor of the Mill Creek Church.

After the minutes of Thursday's session were read, Rev. A. J. Brandon, Sr., read the report on Home Missions, and followed in a brief but pointed speech. Other speeches were made on the subjects of Home and Foreign Missions by S. A. Davidson, J. E. Bailey, Revs. P. W. Carney, S. G. Shepard, J. H. Wright, I. A. Halley and A. J. Holt.

The reports on Home and Foreign Missions were adopted, after which Rev. Enoch Windes read the report on State Missions and made a stirring speech on his subject. Dr. Holt and Dr. J. M. Frost also spoke earnestly.

Rev. I. A. Halley read the report on the Sunday-school Board of the Southern Baptist Convention. Dr. J. M. Frost, Secretary of the Board, made a speech on the subject.

The report on Education was also read by Rev. I. A. Halley. The report recommended Carson and Newman College, the Southwestern Baptist University, the Southern Baptist Theological Seminary, Boscobel College, Brownsville Female College and Union Academy. Bro. Halley made a few remarks on the subject, followed by Prof. C. C. Crittenden of Union Academy; Dr. G. M. Savage of the Southwestern Baptist University; Dr. W. S. Ryland of Bethel College, and Dr. G. A. Lofton for Boscobel College, in admirable speeches, representing their respective schools.

Dr. W. H. Whitsett had come in the house and was called upon to speak about the Seminary. He did so in a very feeling manner, alluding to the fact that this was the first time he had been at the meeting of the Concord Association since it met with Mill Creek Church twenty-nine years ago. He spoke also of the tender feeling in his heart for old Mill Creek Church. Many were in tears when he concluded.

Judge R. H. Caldwell read the report on the Or-

phans' Home and made a short talk upon it. Judge Caldwell was one of the founders of the Home. He called upon Rev. W. C. Golden, President of the Orphans' Home Board, to speak upon it, which he did in an earnest manner. Dr. A. J. Holt, who is Financial Secretary of the Home, also spoke feelingly.

Rev. S. H. Price read the report on Woman's Work, showing the remarkable work which the women of the South have been doing recently.

Pending a motion to adopt the report the Association adjourned until 8:30 o'clock Saturday.

The third day's session of the Association was called to order by Moderator Ogle. Dr. G. M. Savage led in prayer.

J. R. Florida presented the report of the Executive Committee, showing that \$2,200 had been contributed for all missionary purposes.

The report on the State of Religion was made by Rev. S. G. Shepard. It called attention to the increase in the number of baptisms last year over 1895.

Dr. A. J. Holt read the report on Sunday-schools and Colportage. There were 21 colporters now at work.

Rev. J. H. Wright, Chairman of the Committee on Fifth Sunday Meetings, made a brief report. Two meetings had been held during the year, both of a spiritual and helpful nature.

The report on Woman's Work was taken from the table, and Dr. Lofton spoke earnestly in favor of the work of the ladies, as did Dr. Holt and Dr. Hawthorne.

Rev. J. D. Smith read the report on Temperance, showing that 80 per cent. of crime was caused by intoxicating liquor and quoting Mr. Gladstone as saying that intemperance is a greater scourge than war and pestilence and famine all together. Bro. Smith made a very earnest speech on the subject, and was followed by Bro. S. A. Davidson.

Dr. J. B. Hawthorne made a stirring talk. "No one will deny," he said, "that the saloon is an evil. As stated, it is the source of 80 per cent. of crimes, and yet this Government legalizes this death-dealing traffic."

The editor called attention to the fact that the local option bill passed the House of Representatives last year by an overwhelming majority, and was defeated in the Senate by only four votes.

Rev. A. Sperry read the report on Time and Place, recommending that the Association meet next year with the Rutland Church, in Wilson County, on Friday before the first Sunday in August. Rev. Enoch Windes to preach the introductory sermon and Rev. H. E. Truax as alternate.

The report on Periodicals was read by Rev. H. E. Truax. It was discussed briefly by the editor.

Several resolutions were introduced and passed, among them a resolution of thanks to the church and community and to the railroads for reduced rates.

The Association then adjourned to give way to the Mill Creek Church for the purpose of celebrating its centennial.

#### CENTENNIAL EXERCISES.

Rev. S. H. Price, pastor of the church, took the chair and called the meeting to order. Judge R. R. Caldwell moved that visiting brethren be invited to participate in the exercises. Rev. I. N. Strother, former pastor of the church, led in an earnest prayer.

The first speaker was Dr. W. H. Whitsett, formerly a member of the Mill Creek Church, and who was born and reared in that community. Dr. Whitsett was very cordially received on his return to his old home. His speech was full of historical allusions. The address was listened to with great interest, and made a profound impression. At its conclusion B. F. Price and Miss Emma Price sang a beautiful duet, "One Hundred Years."

The next speaker was Rev. R. Vandavell, formerly pastor of the colored church at Mill Creek, now pastor of the First Edgefield Colored Baptist Church. He made a good speech, telling several affecting incidents as to his work while preaching during the war. Bro. Vandavell is one of the best negro preachers in the State and is much honored by his people.

Dr. G. A. Lofton, pastor of the Central Baptist Church, delivered an interesting address on the subject of the relation of the Mill Creek Church to the Association. The address contained a great deal of historical information. It was requested for publication in the minutes of the Association.

Pastor S. H. Price then gave opportunity for five-minute speeches. The following responded: S. A. Davidson, Dr. J. B. Hawthorne, A. J. Brandon, Wm. Shelton, J. J. Blair, J. H. Wright, G. A. Ogle and J. H. Goodwin.

Moderator Ogle again called the Association together and it immediately adjourned sine die. The

delegates and visitors gave each other the parting hand while such hymns as "Sweet Bye and Bye," "Bow Firm a Foundation," "Blest be the Tie That Binds," were being sung.

On Sunday at 11 a. m. the editor preached on the text: "Speak unto the children of Israel that they go forward."

At the suggestion of Dr. Whitsett, a debt of \$125 due on the parsonage was raised in a few minutes.

In the afternoon the Sunday-school Union of Nashville was held with the Church. There was a large attendance. In the absence of the President, A. L. Purinton, it was presided over by Rev. W. C. Golden. The reports from the schools were encouraging. The Union was addressed by Dr. W. H. Whitsett on the subject, "The Future of Our Sunday-schools."

Several others also made short talks on the subject. The congregations were large all day.

#### NOTES OF THE MEETING.

Mill Creek Church, with its beautiful grove, is a fine place to have an Association.

The hospitality of the Mill Creek Church and community was of the most generous character.

At 11 o'clock Friday Dr. W. S. Ryland of Russellville, Ky., preached an excellent sermon in the grove.

Pastor Price placed every one under obligation to him by his unfailing courtesy and his attention to every want of the visitor. We enjoyed spending a while in his home.

One may not agree with Dr. Whitsett in all of his historical conclusions, but no one who comes in contact with him can help loving the genial, scholarly, man and the high-toned Christian gentleman.

The kindness of President Thomas of the Nashville, Chattanooga & St. Louis Railway in placing a special train at the disposal of the delegates and visitors from the city to the Association every day, was highly appreciated.

Among the visitors at the Association were Dr. C. M. Savage, President of the Southwestern Baptist University, Jackson, Tenn.; Dr. W. S. Ryland, President of Bethel College, Russellville, Ky.; Dr. Wm. Shelton, President of Stanford Female College, Stanford, Ky.; Dr. A. J. Holt, Corresponding Secretary of the State Mission Board; Dr. J. M. Frost, Corresponding Secretary of the Sunday-school Board of the Southern Baptist Convention; Drs. W. P. Jones and T. J. Webb, members of the First Baptist Church, this city; Rev. H. F. Burns, pastor of the Howell Memorial Baptist Church; Rev. I. N. Strother of Cadiz, Ky.; Prof. C. C. Crittenden, principal of Union Academy, Murfreesboro; Rev. I. S. Baker of McMinnville; Rev. R. M. Fabian of Shelbyville; Dr. W. H. Whitsett of Louisville, Ky.; Dr. J. B. Hawthorne, pastor of the First Baptist Church, this city; Rev. F. W. Barnett, assistant pastor of the First Church; Dr. G. W. Jarman, for many years chairman of the faculty of the Southwestern Baptist University; A. J. Wheeler of Nashville, and the editor.

We have just closed a very gracious meeting at Beech Grove, which lasted ten days and resulted in 32 professions of faith in Christ, 27 additions to the church, 25 by baptism and two by letter, and several backsliders revived. Bro. J. T. Early is the dearly beloved pastor, who is a young man filled with the Spirit of the Master and a strong gospel preacher. He does not shun to declare the whole counsel of God. Wednesday morning a very large concourse of people were assembled at the river side to witness the baptism. Before they were buried with Christ by baptism the candidates were all arranged in the water, with the pastor at the head of the line, and had their picture taken. It was a beautiful and impressive scene. Bro. Early has only had charge of this church three months. When he took it the membership was badly divided and the spirituality of the church was at a low ebb, but the church and community are greatly revived. The church is now united and is devoted to her pastor. He has won the hearts of the people, and others are expecting to join the church soon. Bro. Early did most of his preaching. The Lord alone be praised for what he does for his people.  
J. B. SPIGHT.

Dyer, Tenn.

Taylorville, Ky.—Our paper, the *Spencer Courier*, last week chronicled the death of Rev. J. M. Weaver of Louisville. While Dr. Weaver had the privilege of reading his own funeral notice, we are glad to say that he is hale and hearty, and we trust may have snared many years for useful service. The mistake was made by confusing the late M. H. Weaver of Louisville with Dr. Weaver. Our church is doing nicely, and we are getting ready for our fall campaign.







